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GOD'S
PLAN OF SALVATION,
OR
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His Purpose Concerning Man and Earth.

BY

J. M. STEPHENSON.
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Prove all things, hold fast that which is good.—PAUL.

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PREFACE.

This book treats of the design of God in the creation of earth and man, or the great salvation. As a people we have long felt the need of an abridged statement of the leading positions we as a people hold, together with a classification of the proof-texts by which these views are sustained. This, we believe, is the first attempt to give in one book a summary of the Bible evidences relative to the origin, nature, and destiny of man ; the nature and locality of the recompense of the righteous and the wicked, the conditions of salvation, together with an answer to the most prominent objections to the foregoing views. It will be seen that many of the most plausible objections have been used as proof-texts in support of the doctrines they are adduced to oppose, thus greatly abridging the work. We have classified our arguments, and the proof-texts to sustain them, under as few headings as possible without weakening their force and clearness ; thus have been avoided tedious details which would have swelled the book into six hundred instead of three hundred pages. The objections have also been classified so that only samples of the strongest and most pointed needed to be exposed to show the fallacy, or irrelevancy of the whole. In destroying a superstructure it is only necessary to remove the main pillars upon which it rests. Remove the foundation, and the superstructure must fall. We have endeavored to avoid the extremes of prolixity on the one hand, and paucity on the other. We are persuaded that all thoughtful readers will admire the design and execution of our plan. Each general division stands upon its own foundation, and as far as the evidences are concerned, is complete, so that it may be read with interest and profit in the abstract or in a separate tract. Inasmuch as this work is not only designed for disciples who have entered

PREFACE.

the school of Christ, but for such as are enquiring the way of salvation, we have endeavored to give each their portion of meat in due season, by showing what Christ and his Apostles require sinners to believe and do in order to the remission of their sins, and what they require Christians to do in order to an everlasting inheritance in the kingdom of God, at the glorious appearing of our Lord and Savior Jesus Christ. Being designed also as a text-book for those who may feel called upon to defend, with tongue and pen, the great truths of the Bible, we have appealed to the original where translators have obscured or perverted the language of the Spirit.

That it may be perused with the same interest, and desire to learn the revealed will of God concerning man and earth, with which it has been prepared with so much care and labor, both by writer and publishers, is the sincere prayer of the author.

J. M. STEPHENSON.

GOD'S PLAN OF SALVATION,

OR

HIS PURPOSE CONCERNING MAN AND EARTH.

CHAPTER I.

THE GREAT SALVATION.

"How shall we escape if we neglect so great salvation ; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him: God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost." Heb. ii. 2-4.

The deliverance of Noah and his family from destruction by the deluge was a great salvation. The deliverance of the Israelites from Egyptian bondage was a great salvation. The deliverance of Christians from the awful suffering and tribulations consequent upon the destruction of Jerusalem, and the overthrow of the Commonwealth of Israel was a great salvation. But these salvations were only temporal deliverances, leaving their subjects still exposed to sin, temptation and death, but the salvation spoken of in our text is eternal deliverance from sin, temptation, mortality, and death, to glory, honor and immortality, in the everlasting kingdom of God. There is therefore an infinite disparity between all other salvations, however grand and glorious, and that great salvation which was spoken by our Lord at the beginning of his preaching, and was confirmed to Paul and his Hebrew brethren, by those who heard him. "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost." This is evidently the same salvation promised in the Gospel which our Savior began to preach in Galilee, and published throughout Judea, and afterward commissioned his Apostles to proclaim to the world ; and which was con-

firmed by the signs following. See Mark xvi. 15-18. This salvation is denominated by the same Apostle an "eternal salvation." Heb. v. 9. It will be eternal, not because the *process* of saving men will be eternally going on, but because its results will be eternal—because it will be final and changeless. Its subjects will be sinless, incorruptible and immortal, and therefore never can be again involved in the thralldom of sin or death to need a savior or salvation.

With these introductory remarks, I will enter upon the investigation of this thrillingly interesting, and vitally important subject.

The word salvation signifies deliverance from either actual thralldom, or imminent danger. Thus, "few that is, eight souls were saved by water." They were not saved from death caused by drowning, but from being destroyed with an ungodly world. The great salvation under consideration not only proposes to deliver its subjects from sin and death, but to give them an incorruptible constitution which shall be imperishable as the divine nature, and which cannot change or sin; and therefore shall be absolutely invulnerable to temptation or disease—a constitution which shall bloom in fadeless and immortal youth, and an endless life, which can never be quenched by the cold tide of death. This is the victory over death and hades, which the slumbering millions of saints shall gain, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, and when the language of inspiration shall be verified that "death is swallowed up in victory," and when the triumphant song shall be sung—"O death where is thy sting, O grave where is thy victory." "But thanks be to God which giveth us the victory through our Lord Jesus Christ." 1 Cor. xv. 53, 55, 57. An incorruptible constitution may challenge forever the sting of death, and an immortal life may challenge forever the triumphs of the grave. Then death and the grave will have gained their last victory over the saints of God.

This is the great salvation involved in our Savior's reply to the Sadducees, in which He says, "But they which shall be accounted worthy to obtain that world (age) and the

resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke xx. 35, 36.

This salvation not only delivers all the sleeping saints from the dominion of death, but includes in its plenitude the deathless nature of angels; thus placing all who shall be accounted worthy of this exalted nature forever beyond the power of death, and the triumphs of the grave. All other salvations which God has wrought out for his people shrink into insignificance and nothingness, when compared with this great and eternal salvation. This is the great salvation in which the blessed and holy to whom the Revelator refers, will have part. He exclaims, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. xx. 6. Hence the subjects of this great salvation will not only be exempt from the second, and last death that any shall die, but will be elevated to thrones of glory, and reign with Christ as kings and priests for one thousand years. This is the great salvation of which Christ is the "first born" among many brethren, who will share with Him the incorruptible and immortal nature of his divine Father and the glory and honor to which He is heir. Col. i. 18.

They will also belong to the new creation of which He is the first born. Col. i. 15. Hence this salvation will as far surpass all other salvations as the incorruptible nature surpasses the corruptible, the immortal the mortal, and the new creation the old creation. The Apostle therefore has well denominated it the great salvation. This is the most exalted nature in the empire of God. It is the nature of the supreme ruler of the universe, and his holy angels. It is called by way of pre-eminence the "DIVINE NATURE." The most exalted conception of the great God, which inspiration has given, is expressed in the following sublime language—"Now unto the King, ETERNAL, IMMORTAL, in-

visible, the only wise God, be honor and glory forever and ever. Amen." 1 Tim. i. 17. The same Apostle accuses a class of the worst sinners in his day, with having "changed the glory of the INCORRUPTIBLE God into an image like to corruptible man." Rom. . 23. Thus teaching that the nature of God is immortal and incorruptible in contrast with man's nature which is mortal and corruptible.

But as has been clearly proved, this great salvation proposes to deliver man from mortality and corruption, and clothe him with the divine nature. This is the strongest motive to self denial and fidelity held out in the Bible; and through its magic power the Christian is enabled to triumph over the world and escape its allurements. The anticipation of this glorious salvation has been the patent cause of the grandest achievements of faith, and the noblest heroism the world has ever known. Infinite wisdom could devise no greater reward, and to all eternity neither men nor angels can realize any greater boon.

According to our Savior's discourse with Nicodemus, this great salvation will prospectively save all believers from eternally perishing. He said, "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John iii. 16, 17. According to the foregoing promise, to save every one who believes, and to give eternal life to every believer in the Son of God, are one and the same thing. The perishing spoken of, and eternal life, are placed in direct antithesis:—it therefore involves eternal death, the proper antithesis of eternal life. This great salvation therefore includes eternal exemption from death, and its opposite—eternal life. According to Paul in his letter to the Romans, glory, honor and immortality are indissolubly joined to the promised gift of eternal life. He says, "To them who by patient continuance in well doing seek for glory and honor and immortality; eternal life." Rom. ii. 7. Thus this great salvation commences with deliverance from death,

and climaxes with glory, honor, immortality and eternal life. I might say that it commences with the deliverance of the sinner from his sins, but this part of our subject will be reserved for another chapter.

This is "the better resurrection" that inspired the faith, animated the hope and was the prompting cause of all the splendid triumphs and glorious achievements of the long line of martyrs from Abel down. It was this bright hope that cheered their drooping spirits in the darkest hour of persecution and trial—that quenched the raging flames, plucked the venomed sting from the grim monster and enabled feeble women to spurn the present life with all its endearing associations, and all the love of home and friends most dear, and suffer the most cruel torture, and infamous death that they might obtain this "better resurrection"—that they might with the redeemed host of God's elect, enjoy to all eternity the ever increasing joys and glories of this great salvation. It is the culmination of all the good which God has ever promised, and that an ever increasing capacity through all the ages of eternity can ever enjoy or realize. It will be the climax of all the hopes of the church of the living God, and the realization of all their bright visions of happiness and glory. No wonder then that the great Apostle to the Gentiles should willingly, yea gladly, give up all his fair prospects and forego the bright anticipation of glory honor and position which had so long dazzled his eye, and be defamed and made as the filth of the world, and the off-scouring of all things, that he might know Christ and the power of his resurrection, and if by any means he might obtain this great salvation as involved in the resurrection from among the dead. 1 Cor. iv. 13; Phi. iii. 8-11. No wonder that Moses, the man of God, could mock the might of empire, and tarnish the glittering treasures of Egypt, in his heroic decision to suffer affliction with the people of God rather than to enjoy the pleasures of sin in its most fascinating form, that he might receive the recompense of reward." Heb. xi. 24-26. The Son of God endured the most malignant hatred and cruel persecution, and died the accursed death of the cross, that He might be

made perfect through suffering, and thus be qualified to honor the author of eternal salvation. Heb. ii. 10 ; v. 9. "For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. And being made perfect, he became the author of eternal salvation unto all them that obey him."

In this and all the foregoing texts this great salvation is offered to the obedient only. Those who neglect to comply with its conditions will not obtain it. It is the salvation which our Savior affixed to the faith and obedience of the Gospel. In the great commission He said to the eleven Apostles, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved ; but he that believeth not shall be damned." Mark xvi. 15.

Having briefly noticed the nature and greatness of this salvation I will now proceed to consider

WHAT IT IS DESIGNED TO ACCOMPLISH FOR FALLEN MAN

And (1) to understand the plan of salvation we must understand the nature and design of the atonement ; and to understand this we must understand the nature and destiny of man. A plan adapted to the salvation of immortal souls from endless misery, might not be efficient in the salvation of mortal man from death and the grave. Ends so widely different would certainly require very different means for their accomplishment. A plan that would give man an endless conscious existence independent of Christ, his death or resurrection, and one that acknowledges no immortality out of Christ, and no future life without resurrection or a change equivalent thereto, must be so unlike that the same unit plan could not be the efficient means of producing such diverse results.

2. To understand the plan of salvation we must also understand God's purpose concerning man and earth. A plan that would burn up the earth, and transfer its inhabitants to heaven or hell, in far off regions, would be very different in DESIGN, OBJECT, and EXECUTION, from a plan

that will recompense all earth's inhabitants on the earth.

If all that is intelligent and responsible in man goes to heaven at death, there will be no need of Christ's return to earth; and if these immortal spirits can progress in happiness and bliss to all eternity independent of their bodies, then there will be no need of the resurrection of those worthless appendages. To believe that the saints shall go to heaven at death, with the demonstrable fact that their bodies are laid away in the grave, necessitates the existence and transfer of a part of man to heaven to receive its reward. The doctrine of an immaterial heaven and hell must have immaterial souls to occupy them. But if the material man is the one to be rewarded, then he must have a substantial locality upon which to stand and move. Hence the whole issue in this investigation must turn upon the design of the atonement and the place where man shall receive his recompense of reward. If the righteous are dead, and buried in the earth, then to receive their everlasting reward on the earth they must be raised from the dead immortal and incorruptible to be prepared to hold an incorruptible inheritance forever. The great salvation embraces in its plenitude all the rewards that God has promised his faithful children.

CHAPTER II.

MAN'S RELATION TO LIFE, DEATH, AND EARTH.

To understand the plan of salvation we must understand God's original plan concerning man and earth. Whatever plan God purposed to carry out through Adam, had he proved loyal, will be carried out in every iota, through Christ. God's great plan was absolutely perfect and immutable when first projected. The mission of Christ will be to restore what Adam lost, together with the addition of the same rewards for fidelity to his law, that would have been awarded to the first man had he proved loyal. The fall of man effected no change in the original plan, but changed man's relation to that plan,—the change therefore necessary to bring God and man at oneness must take place in man, not in God or his changeless plan. A restoration will replace man in his first position, and carry out through Christ the same plan which would have been carried out through Adam if he had proved worthy. The whole issue therefore, in regard to the mission of Christ, or the plan of salvation, must turn upon what God originally purposed to do for man through the instrumentality of the first Adam.

The great salvation spoken of by the Apostle Paul, will not only restore to man all that Adam lost, but add thereto the same rewards that would have been bestowed upon Adam had he complied with the requisite conditions. In the investigation of this part of our subject let us consider 1. What Adam possessed before his fall. 2. What he lost. 3. What Christ will restore. And 4, What God proposed to do for or with man, either in case of obedience or disobedience; and what will be superadded to a restoration by Christ the great restorer.

1. What did Adam originally possess, to lose? He possessed simple animal life, together with the means of endless life. He also possessed the promised dominion of the earth for ever. We will reserve the critical investigation of man's origin, nature and destiny, for future chapters. In this chapter we will simply investigate his relation to life, death and earth. In Genesis first chapter and twenty-sixth verse, we find the original charter of man's right of dominion. "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth." That this exalted position was suspended upon condition of obedience, is evident from the fact that God erected a standard by which to test his loyalty, and thus demonstrate his ability and worthiness to administer his righteous government upon earth. God as man's creator and law-giver, had a right to prescribe a test of loyalty. He chose to interdict the touching or eating the fruit of the tree of the knowledge of good and evil. The same principle of disloyalty was involved in violating this simple test, that would have been in violating any other test that could have been invented. Affixed to this law was the penalty of death. Adam transgressed this just, wise, and holy law, and was adjudged by his creators and judges, worthy of death; and they proceeded to pass sentence against him. Mark the precaution of his judges, and executioners, to prevent him from availing himself of the pledge of immortality. "And the Lord God said, Behold the man has become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat and live forever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken." Gen. iii. 22, 23. That the intelligent responsible nature of Adam was not immortal, is clearly evident from the fact that he was made amenable to a law whose penalty was death. Every definition of immortality excludes the possibility of death,—such as deathless—deathlessness, eternal life, etc.

All the death penalties in the universe could not kill an immortal, never-dying soul.

That there was no proviso affixed to the law by which the veritable criminal, who could will and act, and in whom guilt and responsibility should inhere could possibly escape, is evident from the unequivocal declaration that if he should eat of the fruit of the tree which God commanded him not to eat of, he should surely die. Adam had no attorney to explain away the force of this capital penalty, unless he might have employed his subtle adversary—the serpent—and his influence with the judge would not have been very salutary. Not even the subtlety of this serpentine advocate could pick a flaw, or prepare a writ of error as the basis of an appeal from the decision of the Elohim, or agents of the Most High, to the Supreme Court of the Universe. The only plea he could offer to palliate this act of high treason, was a cowardly charge both of lying and duplicity, viz: that the gods knew when they affixed the death penalty to their law, that the guilty party so far from being exposed to death in any sense, should be elevated to equality with the gods who made them. But no sooner had they transgressed the law of God than their eyes were opened to see the fatal mistake they had made in believing their worst enemy instead of their creators and benefactors. With cheeks crimsoned with shame and conscious guilt, they resorted to the vain subterfuge of trying to hide themselves from their indignant judges—and still more futile was their phrensied effort to cover their guilt and shame with fig leaves.

Since the ages began, arch criminals have manifested a want of ordinary sagacity in their efforts to cover up the evidences of guilt, that they may escape the detective's vigilance, or the avenger's sword. Conscious guilt makes cowards of many brave men. In this moment of consternation and dreadful apprehension of judgment, what consolation it must have afforded these guilty criminals to have been assured that after all the serpent had told the truth, and God had practiced duplicity—that so far from dying they would be elevated to equality with the immortal

gods—that a part of God was in them, and they could no more die than God Himself.

What idea could Adam and Eve have had of death except the loss of the life that they had so recently received at the hand of their creators? They evidently understood the word death in its most literal sense. The language with which the judge denounced the penalty was evidently his own explanation of what He meant by the word death. Addressing the veritable criminal who heard and understood what He said, in whom guilt and responsibility inhered, He said: "Because thou hast eaten of the tree of which I commanded thee saying, Thou shalt not eat of it—dust thou art and unto dust shalt thou return." Gen. iii. 17, 19. According therefore to God's own interpretation of the penalty of his law, its execution remanded Adam back to the elements out of which he had been created. He said, "dust thou art, therefore unto dust shalt thou return." According to the inspired record, the first living soul was made out of dust. It reads, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. ii. 7. Hence the intelligent, responsible man was made of dust and according to his creator's interpretation of the penalty of his law, death reversed the order, and returned him back to dust. A being composed of dust, who can be resolved back to dust, can not possibly be immortal, without a miraculous change being wrought in his physical constitution.

But that Adam was mortal, and therefore could not live forever without a change from mortality to immortality, is further evident from the record of the fact that he died. Gen. v. 5. That which is immortal cannot die; since Adam could die, therefore he was not immortal. That which can die is mortal. Adam could die; therefore he was mortal. Right here we are reminded of the objection that the law demanded the death of the criminal in the very day in which he should eat of the forbidden fruit—he did not die it is claimed for more than nine hundred years subsequently to the transgression; therefore the death threatened could

not have been literal death—it must therefore have been spiritual death. The marginal reading, being a literal translation of the same Hebrew words reads, “DYING THOU SHALT DIE.” Dr. Adam Clark says that the marginal readings are preferable to the textual readings in the ratio of eight to ten. According to this preferable translation all the most rigid construction of the language used to express the nature of the penalty of God’s law demands that Adam should enter upon the first of these successive conditions on the day of the transgression—that however long a furlough should be given him, yet he must surely die. He was in a dying condition, laboring, toiling, exposed to the warring elements, and wearing out his well wrought constitution nine hundred and thirty years and then died.

The same Hebrew word translated “*in*” in the text is in other places translated “AFTER”—thus “after the day that thou eatest thereof thou shalt surely die.” This rendering teaches that it was not the design of God that Adam should die immediately after the transgression—but that however long he might be permitted to live, he could not escape—that he must surely die. Had he been executed in the day he transgressed, the race would have become extinct, and the command to multiply and fill the earth would have been a mere nullity.

In every capital law, in the constitution of God’s kingdom upon earth, literal death was inflicted for all wilful transgression, by the agents appointed by God Himself. In every other text where the phrase “SURELY DIE” occurs, literal death is unquestionably meant. Why make the first occurrence of this phrase an exception to all other occurrences of the same word? What stronger and more explicit language could have been used to assure Adam of the absolute certainty of death in case of transgression? What means had he of knowing anything about spiritual death? But what is spiritual death? A death that does not kill its victim is no death at all. As the death of the body kills the body, or extinguishes its life, so spiritual death must kill the spirit, or extinguish its life. There is no avoiding this conclusion. As to dying a moral death,

we would reply that Adam had no moral life to lose. The first act upon record involving moral character, developed an immoral character. Moral guilt has its origin in the mind. The moment Adam obtained the consent of his will to transgress the law, he became a sinner, or died what is called a moral death, or was dead in sin, which is the same thing. This view confounds the crime with the penalty. To be a sinner or morally dead was the crime, and death the penalty for this crime. If moral death, or death in sin was the penalty, then it was inflicted before the interdicted act of transgression, and before his trial had taken place. When a man obtains the consent of his mind to commit a crime he is morally just as guilty as he is after that decision shall have been executed. Just so in regard to Adam. If the penalty affixed to the law of God was moral death, or death in trespasses and sins, (both of which means nothing more or less than to be a sinner) then the judge should have said, "Adam, because you have transgressed my law, I pronounce you a sinner." What would we think of a judge upon whom the responsibility should devolve, of pronouncing sentence against a criminal who had been adjudged guilty of murder in the first degree,—if he should say to the criminal, "The law says that you shall be hung until you are dead, and I solemnly declare the meaning of that penalty to be that you are a murderer."

The death inflicted upon Adam for transgression was the same death that has been entailed upon all his posterity. Paul says in his letter to the Romans. "Wherefore as by one man sin entered into the world, and death by sin: so death passed upon all men in whom (margin) all have sinned." Rom. v. 12. Thus the same death that Adam died because of transgression passed upon all men. If this was spiritual death, then the race of men will be made spiritually alive, and thus universal salvation must ensue; for the apostle deduces the following conclusion from the premise just read, "Therefore as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life." Verse 18. The death inflicted upon

Adam for his one transgression, which was transmitted to his posterity being literal death, of course its opposite will be literal life. Of the same import is Paul's language in 1 Cor. xv. 21. 22. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." In the twenty-first verse just quoted, death and resurrection are placed in contrast, and in the next verse life and death are placed in contrast, thus clearly teaching that it is literal death and literal life of which the apostle speaks. This is the death that all men die because of one man's offence. That Adam did not possess inherent immortality, is further evident from the fact that he was excluded from the tree of life lest he should eat and live forever. If Adam was immortal and would have lived forever, independent of the tree of life, why was it necessary to drive him from the garden and guard the pathway to the tree of life lest he should eat and live forever?

From the testimony before us we may learn, (1.) What God's original purpose was not. It was no part of his design to immortalize sin and misery. If it had been his purpose to inaugurate the monstrous system of an eternity of woe, here was the place to have introduced it, when the first sin had been committed, and the first sinner had been developed. This must be more apparent when we consider that Adam was not only the primogenitor of the race of man, but the prototype sinner—God's dealings with him therefore would establish a precedent for his dealings with all subsequent sinners. That it was not God's plan to immortalize sinners, sin and misery, is evident from the fact that as soon as the first sin had been committed, He cut off the only means of immortality which He had placed within man's reach. He also doomed this guilty criminal to surely die.

2. We may learn what God's purpose was in regard to the obedient. As has been shown, God having created man, offered him the dominion of the earth, indissolubly coupled with the assurance that he should live forever on the simple condition of obedience to his law, thus teaching

that the obedient, and the obedient only, will inherit the earth, then beautiful and glorious as it came from the hand of God. No preparations were made in the original plan to reward the obedient or punish the disobedient in any other locality except upon the earth. If God's original plan should be carried out, then all incorrigible sinners will be exterminated as the great prototype sinner was, and all the obedient will be rewarded with the glorious boon of immortality, as Adam would have been had he proved worthy.

CHAPTER III.

CHRIST THE RESTORER.

2. *What did Adam lose, to be restored by Christ?*

Three things are necessary to a restoration. 1. A thing must be possessed before it can be lost. 2. It must be lost before it can be restored. 3. A restoration places it in the same position it occupied previously to having been lost. These three propositions are inseparable and self-evident. They must stand or fall together. What did Adam possess to lose? Not immortality. It has been shown in a previous chapter that man was mortal, having in actual possession only temporal life, with the offer of endless life on conditions of loyalty. The first he lost in death, the second he forfeited by transgression. No sooner had Adam transgressed than God cut off the only means of endless life, which had been placed within his reach. Hence he must die. Adam also forfeited his title to the dominion of the earth. Will the second Adam restore to man all that the first Adam lost? He must, or else the original purpose of God will not be carried out, and if a jot or tittle of God's plan shall fail, it will be for one of two reasons, viz., either want of wisdom to devise a plan which could succeed, or lack of power to execute the best plan when devised.

Infinite wisdom must always select the best plan, and almighty power can certainly execute a plan which infinite wisdom has selected. A change of plan involves a change of purpose; and a change of purpose involves a change of mind; and a change of mind is utterly incompatible with the infinite perfection and immutability of God. Any change of an absolutely perfect plan, must be for the worse. Whatever therefore God purposed to accomplish when He

created earth and man, will be accomplished without the least variation or the shadow of change. At this point of the investigation we may be met with the objection, that if Adam was a part of God's original plan, or an instrumentality through whom He purposed to carry it out, then his plan must stand or fall with him—that he cannot be set aside without proving a failure either in the plan itself, or in its execution, either of which results could not be reconciled with the infinite wisdom and almighty power of God. If the premise from which this conclusion is deduced were true, then the conclusion would be legitimate; but the premise is not true. God gave Adam the privilege of developing a character in harmony with his perfect plan, that He might be identified with his plan, and be employed as an instrumentality. But Adam failed to develop the requisite character, and therefore never was a part of the plan. He therefore could be set aside, and the same chance be given to the second Adam, without proving any imperfection in the plan or its execution. Had Christ failed the result would have been just as disastrous as those which followed Adam's failure, and he would have been removed and a third Adam would have been raised up, and the same privilege would be given to him, and so on, until a character of perfect loyalty had been developed, through which He could carry out his perfect plan without compromising his character or granting indulgence to rebellion in his empire. Christ complied with the conditions. He developed the requisite character. He maintained his integrity to his Father's law inviolate. So much so that He could present his fidelity as an example to be imitated,—a perfect model to be copied and placed side by side with the great original. He says, "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments and abide in his love." John xv. 10.

The grand reason why the Father loved the second Adam more than the first was because He kept his commandments, which the first Adam failed to do. For this reason the Father acknowledged Him, in an audible voice from heaven, when He arose from his liquid grave, in obedience

to his righteous law, and in the midst of the radiant glory of his transfiguration, as his beloved Son in whom He was well pleased. Inspiration affirms of Him that He was "without sin." Being sinless He could die for the sins of others; otherwise, like the first Adam He must have died for his own sins. Being perfect no one can improve upon the model. Had He been imperfect we might come up to the divine pattern and still be imperfect. Being absolutely perfect, no angel in heaven or man on earth can rise a hair's breadth above or beyond Him. Being innocent, death had no claims upon Him, and could not hold its sacred prisoner long.

The first Adam lost his life, and involved all his posterity in death. No salvation can be of permanent and lasting value which leaves man under the dominion of death. This impediment must be removed out of the way by Christ before He can become the author of eternal salvation. That Christ will restore to the race of man the life that they lost in Adam, I will now proceed to prove by the inspired record. Christ said to the bereaved sister of Lazarus, "I am the resurrection and the life." John xi. 25. To demonstrate what He had just affirmed, He restored to Lazarus the same life which he had lost, to wit, the life he had inherited from Adam. Christ declared to the multitude who had assembled at the pool of Siloam, that "the hour was coming when the dead should hear his voice, and they that shall hear shall live." John v. 25. At the twenty-eighth verse He affirms that all in the graves shall hear his voice, thus teaching according to his declaration in the twenty-fifth verse that all who are in their graves shall live.

Referring directly to the death brought upon the race by the transgression of Adam, and the removal of this death and a restoration to life of all against whom sentence of death had passed, Paul says: "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, in whom all have sinned. (margin) Therefore as by the offence of one, judgment

came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Rom v. 12-18. According to this testimony the same *all* against whom the sentence of condemnation had passed because of Adam's transgression, will be restored to life by Christ—He will repeal the sentence of death and justify to life all who are under sentence of death. Of the same import is the language of Paul in his letter to the church at Corinth. He says, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv. 21, 22. In the premise at the twenty-first verse Adam is the author of death, and Christ is the author of life. If the conclusion drawn out from this premise in the next verse is legitimate then they must sustain the same relation to death and life, as in the premise. If a preposition denoting causality is used in the premise it must also be used in the conclusion. Thus "as *BY* Adam all die, even so *BY* Christ shall all be made alive." Most translators render it *by* or *through* Christ shall all be made alive. Referring to the righteous dead the Revelator says, "And they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished." Rev. xx. 4, 6. Thus teaching that all the dead who shall be left in their graves at the commencement of the thousand years will live again when the thousand years shall have expired. That they will live again is evident from the twelfth and thirteenth verses, "And I saw the dead small and great stand before God—and the sea gave up the dead which were in it, and death and *hades* delivered up the dead which were in them." Rev. xx. 12, 13.

Job propounded a question expressive of his faith that every man who dies will live again. He says, "If a man die shall he live again?" Job xiv. 14. To say "a man" is equivalent to "any man"—thus "when any man die shall he live again?" This question embraces the race in the resurrection to life, or it is designed as a sweeping negative, denying that any man who dies will live again. But

that it must be understood affirmatively is evident from the remainder of the verse just quoted, and from his teachings in other portions of his book. Isaiah teaches both a special and universal resurrection. Addressing the great God, he says, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs." Isaiah xxvi. 19. This language includes all of God's dead men, or all the sleeping saints, who shall rise from their dusty beds and sing. If none but the righteous shall be raised to life, then the foregoing declaration fills the bill. But the prophet does not stop with the resurrection of God's dead men, but adds, "And the earth shall cast out the dead." What a contrast between God's dead and the earth's dead. As God's dead men include all the saints, so the earth's dead men, or the dead men left in the earth, includes the rest of mankind, the same as the "rest of the dead," in the twentieth of Revelations in contrast with all who shall sit on thrones and reign with Christ, or the blessed and holy who shall have part in the first resurrection, in contrast with the rest of the dead who shall not live again until the thousand years shall be finished.

As death will have triumphed over the race of Adam, as the result of his disobedience, so through the obedience of the Son of God, the last great enemy, death, who with his destructive scythe has mown down all ages and generations, and garnered the world in his dark domain,—shall be chained to the triumphal chariot of Him who has abolished death, scattering to the winds his trophies. Or in the graphic language of the prophet Isaiah, "He will swallow up death in victory." Isaiah xxv. 8. Or the more significant language of Hosea who represents our conquering hero as torturing this relentless foe who has so cruelly tortured his millions, whilst pleading for mercy,—and destroying the yawning grave,—and ransoming from his all grasping power all the millions of his victims. He exclaims with the confidence of one who knows he will con-

quer, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plague; O grave, I will be thy destruction." Hosea xiii. 14.

Our hero knows what the issue of this last great struggle and triumph will be. Single handed and alone He has met the mighty chieftain who holds in his hands the power of death, (Heb. ii. 14, 15,) in two great battles and triumphed gloriously. The first was a moral triumph upon the mount of temptation; the second a physical triumph over death and hades. In the first his wily foe made his attack at the most vulnerable point of frail human nature, and He achieved the grandest moral triumph over every temptation to sin, that heaven or earth has ever witnessed, thus setting a perfect example to be emulated by earth's greatest moral heroes. In the second place He met the agent of this *de facto* king of terrors face to face, seated high on his throne of mouldering bones, wresting the sceptre of power and keys of the grave from his pusillanimous grasp, and triumphing most gloriously; "And having spoiled principalities and powers, he made a show of them, openly triumphing over them." Eph. ii. 14, 15. Thus He can exclaim, "I am he that liveth and was dead; and behold I am alive forever more, amen; and have the keys of hell (the grave) and death." Rev. i. 18.

That the destruction of this last great enemy will be the last trophy to grace the triumph of earth's mightiest chieftain,—the son of the living God—in the conquest of the world, and in putting down all interposing rule, power, and authority, preparatory to the inauguration of peace on earth and good will among men, is the animus of Paul's weighty argument in the fifteenth chapter of first Corinthians. 1. He demonstrates the feasibility of a resurrection of the dead, by the resurrection of Christ as the first fruits of them that slept. "Now, (says he) if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead. But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain; yea, and we are found false witnesses of God; be

cause we have testified of God that he raised up Christ : whom he raised not up if so be that the dead rise not. For if the dead rise not, then is Christ not raised." 1 Cor. xv. 12-16. The only issue the apostle has made in the premise laid down in the four verses quoted is a resurrection or no resurrection. It is simply the resurrection of the dead without any limitation or qualification. He selected the resurrection of Christ and that of a specific class only to demonstrate the major proposition, viz., that the dead shall be raised. The minor proposition may be found at the twenty-first verse, and the conclusion at the twenty-second verse, and both the minor proposition and the conclusion are as unlimited as the premise ; thus " For since by man came death, by man came also the resurrection of the dead." Conclusion, " For (because) as by Adam all die, even so by Christ shall all be made alive." We used the preposition BY in the twenty-second verse because the conclusion must agree with the minor proposition, or else it would be false logic.

At the twenty-third verse the apostle divides the ALL whose resurrection he had triumphantly proven into different classes. He says, " But every man in his own order (band, or company, according to import of the Greek word *ταγμα*, *tagma*,) Christ the first fruits ; afterward they that are Christ's at his coming. Then the end, leaving out the word COMETH which is supplied by the translators, see verses 23, 24. Christ and his people belong to one band or company. He is the first fruits among many brethren. Rom. viii. 29. The captain and company are one band or company. Heb. ii. 10. All the saints and Christ the head constitute one unit body. Eph. iv. 4. v. 30. " And then the end, or according to the Greek word *το τελος*, *totelos*, the rest or remainder. The end of what? Answer, Of what the apostle was speaking, viz., death. It will be remembered that the whole issue in the great argument of the apostle is resurrection or no resurrection of the dead. Thus Christ and they that are his at his coming, the first fruits—then, or next, the end of the dead, or the rest of the dead, as the last order, band or company ; " for

he (Christ) must reign till he hath put all enemies under his feet, the last enemy that shall be destroyed being death." Verses 25, '26. When the last enemy, death, is destroyed, all his captives will go free. When the strong arm that held them under the dominion of death shall be broken, and the door of their prison shall be thrown wide open, of course they will not remain there. Then the rest of the dead will live again.

The apostle in his letter to the Romans teaches the deliverance of the whole creation from the bondage of death, God having subjected them to vanity, or death, without the consent of their will, in hope of this glorious consummation. He says, "Indeed the earnest expectation of the creation longs for the revelation of the sons of God. For the creation was made subject to frailty, (not voluntarily but by reason of him who placed it under,) in hope that even the creation itself will be emancipated from the slavery of corruption (or death) into the freedom of the glory of the sons of God." Rom. viii. 19-21, 22. Please consider (1) Paul speaks of the creation waiting for the revelation of the sons of God—hence the creation is one party and the sons of God another party. 2. God subjected the creation to involuntary frailty in hope that they should be emancipated from the bondage of death; for Liddell and Scott render the Greek word *φθορας*, *phthoras*, death, and this is evidently the meaning of the apostle here. 3. The revelation of the glory of the sons of God will extend over a period of one thousand years, according to Revelations twentieth chapter. At the expiration of this measured period "the rest of the dead" will be emancipated from the slavery of death. 4. The sons of God, as represented by the apostle and those to whom he addressed his letter, are presented in the first person, and the creation are spoken of in the third person; thus drawing a plain line of contrast between the two classes.

I will conclude this chapter with the introduction of Murdock's translation from the Syriac, to confirm the accumulated testimony upon this important part of the subject before us. In his discourse with Nicodemus, Christ

said, "For God sent not his Son into the world to condemn the world: but that the world might live." John iii. 17. Paul in his epistle to Timothy says, "For this is good and acceptable before God the life giver; who would have all men live, and be converted to the knowledge of the truth. For God is one: and the Mediator between God and men is one, (namely) the man Jesus the Messiah; who gave himself a ransom for every man,—a testimony that arrived in due time." 1 Tim. ii. 3-6. Again the apostle affirms at the fourth chapter and tenth verse, "For on this account we toil and suffer reproach; because we trust in the living God who is the life-giver of all men especially of the believers." Surely the foregoing is amply sufficient to prove to all who take the Word of God as the rule of their faith that as far as temporal life is concerned Christ will restore to man all that was lost in Adam.

CHAPTER IV.

HOPE FOR THE ENTIRE RACE.

"For the Son of man is come to save that which was lost." Matt. xviii. 11.

"For the Son of Man is come to seek and to save that which was lost." Luke xix. 10.

As has been shown Adam by transgression, lost his life, and through him his posterity *have* and *will* lose their lives unless prevented by a miraculous interposition, and that through the obedience of Christ, the life of his posterity will be restored,—thus they will suffer no loss in consequence of the transgression of their progenitor. A restoration will only restore the life they lost in Adam,—not eternal life,—for Adam did not possess eternal life to lose. He only possessed temporal life, and this, Christ will restore to his posterity. Adam also possessed and lost the privilege of obtaining through faith and obedience eternal life. The means of eternal life were placed within his reach. This is clearly evident from the fact that as a punishment for transgression, the means of eternal life, which had been placed before him as an incentive to fidelity, were cut off.

As has been abundantly proven by the inspired Word, it was God's plan that in case of obedience to his law, Adam would have been permitted to eat of the tree of life and to live forever. Now, either God's purpose, as evinced in his dealings with Adam, that the obedient shall live forever, will be carried out, and thus give his posterity the same chance to obey and live forever, or there will be a most palpable failure either in the plan or its execution. A restitution will give Adam's great family the same chance which he had. There may be a change in the representatives of his plan, or the mere forms of obedience,

but there can be no change in a single principle or element of the plan itself, without demonstrating a change of purpose, or a radical change in the design.

I will now proceed to prove by the plain unequivocal testimony of the Word of God, that the lost race of Adam are embraced in the plan of salvation—that the extent of the thralldom alone has placed limitations on the extent of the atonement. In presenting this part of the subject, I will confine the evidence to the most unlimited terms, expressive of universality, to be found between the two lids of the Bible. My first proof text is in our Savior's discourse with Nicodemus. He said, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved." John iii. 16, 17.

Please observe that the love of God provided a plan for man's rescue immediately after the fall, or Cain and Abel could have had no faith or hope. Christ was in God's purpose, a "lamb slain from the foundation of the world," or from "the casting down" (*Diaglott*) of the Adamic *κοσμου*, *kosmou*, or arrangement. Rev. xiii. 8. Hence the love of God, and the plan of salvation must have embraced in their plenitude the unborn race of Adam. The love of God must have extended back to Abel, or else God could not select from every age and generation a people for his name. His love which projected the plan, and his purpose concerning man could not have involved character as a condition of his promised salvation; for (2) the world whom God loved, and for whom his Son died, was a world of ungodly sinners. The apostle says concerning the class whom God loved and for whom Christ died, "For when we were yet without strength, in due time Christ died for the ungodly. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Rom. v. 6-8. Of the same import is the testimony of the Son of God. He said to the Pharisees, who complained because He associated with sinners, "They that be whole

need not a physician, but they that are sick. But go ye and learn what that meaneth; I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners to repentance." Matt. ix. 12, 13. Again He says, "For the Son of man is come to save that which was lost." Matt. xviii. 11. Paul predicates all his hope upon the benevolence of Christ's mission. He exclaims, "This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners; of whom I am chief." 1 Tim. i. 15. A plan which will extend mercy to the chief of sinners will certainly embrace all inferior grades. The same apostle in his letter to the Galatian brethren, who had previously been heathen, has clearly stated the principle underlying the whole plan of salvation. He says, "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Gal. iii. 22. If one of Adam's lost race is not included in sin, then there is no promise for him—he needs no Savior—Christ did not come to seek and save him. But all were included in sin that the promise might be extended to all. Sin and salvation are antithetical terms, and according to Paul one is just as broad as the other. But according to the beloved disciple, Christ in his sacrificial character, as the "Lamb of God," will "take away the sin of the world." John i. 29.

When the first Adam's sin, which is "the sin of the world," (Rom. v. 12,) shall have been taken away by the second Adam, then the human family will sustain the same relation to God's original plan they would have done had he not sinned, which will be the same relation Adam sustained to the same immutable plan. Hence (3) Christ came into the world not that the world should be condemned to death without hope or mercy, (Rom. v. 18) but that the world might be saved, or might have a chance of salvation. John iii. 17. According to the last two texts referred to, the Father sent his Son into the world (1) not to condemn the world (who were already under sentence of condemnation) but (2) to repeal that sentence of condemnation, passed upon the race of Adam, and freely jus-

tify to life all against whom this death warrant had passed. Christ has paid the redemption price placed upon the defenceless head of every son and daughter of Adam involved in the universal thrall, and therefore has a legal right to claim the free pardon of all men from the reputed sin of their guilty progenitor, and to sound the jubilee-trumpet proclaiming liberty to all the enthralled millions of Adam's race. Earth with all its hoarded wealth, which belongs to Christ, and the cattle upon a thousand hills, offered as a sacrifice, not being sufficient to pay the ransom price, He gave Himself—the climax of all sacrifices.

Referring to this ransom for the race Paul says, "For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a RANSOM for ALL to be testified in due time." 1 Tim. ii. 5, 6. The apostle refers in this text to a custom among conquering kings who would place a price upon each captive's head as the price of his ransom. If the king to whom these enthralled captives belong could or would pay the ransom, the captives all went free. But a ransom only restored them to their former position, and relation to their rightful sovereign. But if on account of noble deeds and heroic suffering while in the enemy's land, for the cause of their own good king, he should constitute these martyrs associate rulers in his kingdom, as a reward for their fidelity, he would have a perfect right to do so; but such a meed of honor would not be any part of the ransom. To ransom is simply to purchase back, or redeem by purchase from thralldom. For how many of these captives in one common and universal thrall, did Christ give himself a ransom? For all for whom He gave Himself a ransom will be emancipated, unless He died in vain. But according to the apostle, Christ gave Himself a ransom for all; therefore all will be liberated. And this glorious truth was to be testified in due time. It is due time that this grand and glorious truth should be made known.

By the grace or favor of God, Christ was permitted by his Father to give Himself a ransom for all, or to taste death for every man. The same apostle referring to the

same great truth in another form of speech, yet involving the same glorious result, says, "But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he, by the grace of God, should taste death for every man." Heb. ii.

9. The apostle in this simile refers to a custom among the Grecian and other nations of inflicting capital punishment by requiring each to drink a deadly draught from a cup of poison. Thus Socrates drank from a cup of hemlock, and soon closed his eyes in the last long sleep. Christ referred to the same custom in his memorable prayer in the prelude to his last suffering, when he prayed, saying, "O my father, if it be possible let this cup pass from me: nevertheless, not as I will but as thou wilt. He went away again the second time, and prayed saying, O my father, if this cup may not pass away from me, except I drink it, thy will be done." Matt. xxvi. 39-42. It was not possible that this cup, overflowing with the exquisite sufferings of every man from Abel down, could pass and yet all men be ransomed from the bondage of death. Hence by a bold trope the apostle represents Christ as tasting, or drinking enough of the poison in each man's cup to have caused his death. He not only tasted deadly poison for each man, but He tasted death, or died for each man—not in the sense of dying in the place of every man, for then none except Christ would have died, unless both the criminals and an accepted substitute had been executed, which would have been the grossest injustice—but as a stipulated price paid as the ransom of every man, or all men. If none shall be ransomed from death by Christ having tasted death, or having given Himself as a ransom, then all his sufferings in the garden and upon the cross were in vain—then He tasted death in vain—and in vain He shed his precious blood,—and then that fatal cup might have passed and yet man be redeemed. But if his having tasted that bitter cup shall be the efficient means of one of Adam's sons or daughters being ransomed from the thralldom of death, then it will be equally efficacious in the deliverance

of all, for He died, or He tasted death for every man.

But that his death will secure the ransom of all is evident from the fact that it was by the favor of his Father, who holds in his hand the lives of all these helpless captives, that He was permitted to taste death for every man, with the assurance that this ransom should be accepted by the supreme Judge of all. This is further evident from the declaration of the apostle John that the death of Christ propitiated his Father for all men. Referring to Christ, John says, "And he is the PROPITIATION for our sins: and not for ours only, but also for the sins of the whole world." John ii. 2. The apostle John and those for whom his general epistle is designed, represent all Christians, and the world, the rest of mankind—in contrast with all the people of God in all ages. That the death of Christ having rendered the Father propitious toward his people, involves mercy and the pardon of those sins for which Christ is the propitiation, no one will deny. Why not place the same construction on the same language when used with reference to the world that we do when applied to Christians? In the type the sweet incense rendered God propitious toward the children of Israel with all their sins and rebellion, and He granted them pardon and salvation; and will not He have mercy on the world, for which his Son is a propitiation? That this is the idea the apostle wished to convey is evident from his reference to the mission of Christ to which he and the other apostles bear united testimony. He says, "And we have seen and do testify that the Father sent the Son to be the Savior of the world." 3 John iv. 14. That John speaks of the world as the equivalent of all men is evident from Paul's statement in 1 Tim. iv. 10. "Who is the Savior of all men specially of them that believe." Thus, according to Paul and John, "the world" and "all men" are used synonymously. The Samaritan believers thus understood the philanthropic mission of Christ, "And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying: for we have heard him

ourselves, and know that this is indeed the Christ, the SAVIOR of the WORLD." John iv. 41, 42. Christ also said, "The bread that I will give is my flesh, which I will give for the life of the world." John vi. 51. What a group of texts, more definite and unlimited than which cannot be found in the word of God—such as "He came that the world might be saved." He is "the Savior of the world." "The Savior of all men." "Will have all men to be saved." "Gave himself a ransom for all." "Tasted death for every man." "He is the propitiation for the sins of the world." "Taket away the sin of the world." "Justifies all men unto life."

According to the Syriac translation of the New Testament, Christ is the Savior of all men, or will save all men by delivering them from the bondage of death, and giving life unto all men. And according to the great array of plain Bible testimony adduced in the foregoing chapter, Christ as the second Adam will restore the race from death and give them back the life they had lost in Adam. And according to the abundant testimony adduced in the present chapter, Adam's posterity will have restored to them the same privilege of obeying or disobeying the law of God which Adam had.

But Adam not only lost the privilege of choosing between life and death, but he lost the means of endless life. I am now prepared to prove that these means will be restored to his posterity. My first proof text will be our Savior's discourse with Nicodemus. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish but have everlasting life." "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." John iii. 14-16. Paul says: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ." Rom. vi. 23. Christ said, "My sheep hear my voice, and I know them and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." John x. 27, 28. "These

words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come, glorify thy son, that thy son also may glorify thee. As thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him." John xvii. 12. The apostle John in his first epistle bears testimony to the same glorious truth. He says, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life; (for the life was manifested, and we have seen it, and bear witness and show unto you that ETERNAL LIFE which was with the Father, and was manifested unto us.)" 1 John i. 1, 2. Using the cause for the effect as the apostle has in the verse just quoted, we may say that Adam was given temporal life, and could give no better life to his posterity than he himself possessed; but Christ having eternal life, will give his life to his children, and they can never perish as Adam's children have done.

The apostle John closes this thrillingly interesting theme with an appeal to the record which the Father had given of his Son. He commences by referring to the credence which is given to human testimony, and an appeal to the testimony of God as being entitled to much more confidence—also the fearful consequence of rejecting the record that God has given of his Son. He says, "If we receive the witness of men, the witness of God is greater; for this is the witness of God—which he testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given us eternal life and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." 1 John v. 9-13. From all the foregoing quotations of Scripture we come with unerring certainty to the following conclusions:

1. That man is wholly mortal; and that he is absolutely dependent upon Christ (1) for any future life, and (2) for the eternal perpetuity of that life. He could say to mortal dying men who were wending their way to the dark valley of death, "Come unto me and I will give you life—why will you perish?" Or when portraying the rugged path of self-denial, with heavy crosses impeding their progress at every step; or when called upon to lay down their life in maintainance of his unpopular cause, in the midst of all these perils, sacrifices, crosses, and death in most ignominious forms, He could say what no other king, potentate, or chieftain has ever been able to say, "Whosoever shall LOSE HIS LIFE FOR my sake, SHALL FIND IT AGAIN," which is tantamount to saying that if you must sacrifice your life for my sake, I will give it back to you again. And to demonstrate his ability to fulfill a promise so unlike and yet so much more glorious than had ever been made by any leader,—He could stand upon the margin of the rock-ribbed tomb, and cry with a resurrection voice, and the ghastly dead could hear and come forth, clad with the habiliments of the grave, yet flushed with roseate health and youth,—and such a demonstration, in the presence of the most select witnesses! What a living, breathing monument of that power which first breathed the vital spark into the cold and lifeless clay, and "man became a living soul." And such was the resistless force of evidence, which clustered about this post-resurrectional man, that the rulers were confounded, and counseled that He should be remanded back to the silence of the tomb. He commanded the Jews, whose hopes were locked up in the Old Testament Scriptures, to examine their own "LIVING ORACLES," for they testify of Him as the only hope of immortality. He said unto them, "Search the Scriptures; for in THEM YE THINK YE HAVE ETERNAL LIFE: and they are they that testify of me." John v. 39.

The relevancy of the conclusion to the premise demands that in Christ they may realize their hope of eternal life; and this is evident from the next verse. Referring to the life of which Christ had just spoken (viz., eternal life) He

says, "And ye will not come to me that ye might have life." The great mistake with the Jews was in relying upon Adam instead of their own Messiah for immortality. This is also the great mistake that the great body of professed believers in the Bible are making to-day. That amiable young man distinctly understood Christ to teach that all men were by nature mortal, and that He alone could confer immortality upon them—hence the leading point in his question, "And behold one came and said unto him, Good master, what good thing shall I do that I may have eternal life." Matt. xix. 16. Would a person who believed that he would live forever independent of Christ, (especially a rich young man) have ever thought of asking such a question? Not any sooner than a person who should believe that he was in a state of perfect health would think of asking a physician what medicine he must take to be cured of a deadly malady which had fastened upon his vitals. Christ's reply to Peter would confirm the sentiment expressed by the young man. "Then answered Peter and said unto him, Behold we have forsaken all and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you,—every one that hath forsaken houses, or brethren, or sisters, or father or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall INHERIT EVERLASTING LIFE." Matt. xix. 27-29. Why promise a rich reward for having forsaken all for Christ, if they had possessed from childhood this glorious boon? No, Christ knew that no incentive to mortal men, to sacrifice everything for his unpopular cause, could be compared to an imperishable constitution and an endless existence. Thus, as the culmination of all that his suffering, careworn, and soon to be tortured and executed disciples could desire would be more than realized beyond the reach of them in the full fruition of an immortal existence. Adam could only say to his children, Follow me and I will give you a miserable inheritance of poverty, suffering and death; for these were all he had to give. What a contrast! As the good shepherd, Christ could say to his

perishing sheep in the midst of devouring wolves, "And I give unto them eternal life, and they shall never perish." Here Christ affirms that it was his prerogative to give his people eternal life. Had Adam obeyed, it would have been his prerogative to have given his own immortal existence to all those who should follow his example.

The Apostle Paul also affirms that Christ is the medium through whom eternal life will be conferred upon all the faithful. He says "The wages of sin is death, but the gift of God is eternal life through Jesus Christ." Thus death is through Adam, and eternal life through Christ. According to the unalterable record of God, attested by his own immutable oath, eternal life is in his Son, and he that receiveth not this record makes God a liar. It is a fearful thing to convict a poor erring brother man of perjury, but what must it be to accuse the infinite and immutable Jehovah, to whom an appeal is made to confirm every oath, of falsehood? and yet every man who claims that he has eternal life in his poor mortal body, virtually does this very thing. Christ virtually affirms the same as John, when He exclaims: "For as the Father hath life in himself; so hath he given to the Son to have life in himself." John v. 26. The life of the Father and the Son is eternal life. Eternal life has come no nearer to man than the Son of God. This brings me to notice

2. The relation Christians sustain to eternal life. The record reads "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1. According to the Word of God life spoken of in this verse is eternal life. 2. None but Christians, or those who have Christ have eternal life in any sense. There is not one single promise of eternal life to any except the righteous between the lids of the Bible. It is only "to them who by patient continuance in well doing, seek for glory, and honor, and immortality" to whom "eternal life" is promised, (Rom. ii. 7,) or according to the verse under consideration "he that hath not the Son of God hath not" the life of promise. God's purpose concerning Adam will be his purpose toward all willful sinners. He lost the privilege of living

forever, so will his children. "Eternal life is through Jesus Christ," hence none except they who are in Christ will ever receive it. Out of Christ none ever have or will receive immortality.

It may be seen by reference to every text in the long catalogue adduced in the present chapter, that every promise of eternal life is suspended upon obedience. Unconditional immortality is not taught in the Word of God. It was offered to Adam on condition of loyalty. The same plan will be carried out with all his offspring. A simple resurrection to the Adamic nature and life is unconditional, but to incorruptibility and eternal life never. As before shown Christians have eternal life by having Christ, because it is in Him. We have eternal life in precisely the same sense in which we have Christ. A title to one gives us the other, the same as though a person should purchase a piece of land and receive a valid title to it, and should afterwards discover a gold mine in it. The same title that would give him the land would give him the gold. He possesses the land and gold in the same sense and by virtue of the same title. If therefore we ascertain the sense in which Christians possess Christ, we will have ascertained the sense in which they possess eternal life. Do Christians have Christ in actual possession as we enjoy the society of our friends? Certainly not. How then do they possess Christ? Answer, By faith, not by sight,—by hope, not in fruition,—or in the same sense in which Christians possess all the unfulfilled promises, or in the language of Paul, "For we walk by faith, not by sight." 2 Cor. v. 7. This is also evident by reference to the verse in 1 John v. 8. "These things (says John) have I written unto you that believe." The existence of Christ, or his return to earth, or the promised gift of eternal life are all matters of faith. They have eternal life by promise—hence John says, "And this is the promise that he hath promised us even eternal life." 1 John i. 25.

To have eternal life by promise, and to have it in fact are two very different things. Of course the promise must precede its fulfillment. This promise inspires faith.

We comply with its conditions and then claim it as ours ; thus we have eternal life by faith. Christians also have eternal life by hope ; and Paul says " For we are saved by hope ; but hope that is seen is not hope ; for what a man seeth why doth he yet hope for. But if we hope for that we see not, then do we with patience wait for it." Rom. viii. 24, 25. With this definition of the relation hope sustains to sight or possession, we are prepared to hear what he says in regard to the sense in which he and all Christians possess eternal life.

He says, " In hope of eternal life, which God, that cannot lie, promised before the world began." Titus i. 2.

Hope is predicated upon a standing promise since the ages began. Faith believes this promise, and hope expects to receive it, having complied with its conditions. 2. This text demonstrates that eternal life has been a matter of hope, not of possession by the people of God since the ages began.

3. They will not receive eternal life until " faith shall be lost in sight and hope swallowed up in fruition." Again the same Apostle referring to Christians who had been justified by the grace of God says : " That being justified by his grace we should be made heirs according to the hope of eternal life." Titus iii. 7.

There are a few points in this testimony worthy of note.

1. Eternal life is the subject of hope, or anticipation, not actual possession.
2. Christians are only heirs, not possessors of eternal life. This brings me to notice when they will receive it. Being the subject of faith they will receive it when faith gives place to demonstration. Being the subject of promise they will receive it when this promise shall be fulfilled, or give place to fact. And being a matter of hope, it will be received when hope gives place to fruition. This faith, promise, and hope will be realized when all Christians shall receive the recompense of reward. Eternal life underlies all other rewards, as the foundation upon which the whole superstructure rests. The foundation must be laid before the superstructure can be erected. According to Christ no person will receive a recompense for a meal's victuals given in charity until the

resurrection of the just. He said, "But when thou makes^t a feast, call the poor, the maimed, the lame, the blind ; and thou shalt be blessed ; for they cannot recompense thee ; for thou shalt be recompensed at the resurrection of the just." Luke xiv. 14. Christ will reward his people when He comes to earth again in the glory of his Father, and accompanied with his holy angels, and not before. He exclaims, "For the Son of Man shall come in the glory of the Father, with his angels, and then he shall reward every man according to his works." Matt. xvi. 27. Chief among these rewards, as named in the immediate context, will be the giving of eternal life to those who had lost their lives for his sake. See verses 25, 26. Christ exclaimed by his angel representative, among the last words recorded, "Behold I come quickly ; and my reward is with me, to give every man as his work shall be." Rev. xxii. 12.

That when Christ comes to reward his people, He will bestow eternal life upon those who had sought for it, will appear in the light of the following testimony. Paul says, "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgments of God ; who will render to every man according to his deeds. To them who by patient continuance in well doing, seek for glory and honor and immortality, eternal life." Rom. ii. 6, 7. According to the foregoing, 1. During Christ's absence his people are upon probation for immortality and seeking for it as an object of hope. 2. At his revelation when He shall reward every man as his works shall be, then He will render eternal life to those who had sought for it. The following testimony of Paul is right to the point. He said "Set your affections on things above, not on things on earth. For ye are dead and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory." Col. iii. 3, 4. According to the foregoing testimony when Christ appears in glory then He will reward every man according to his works ; and according to the texts just quoted, when He appears He will give to his people their life which He had kept in custody for them, and share with

them his glory. And according to Rom. ii. 6, 7, when He comes to reveal the righteous judgments of his Father, He will render to every man according to his deeds, by rendering glory, honor, immortality and eternal life to all the faithful ones.

Thus all that Adam lost as far as life, probation, and immortality are concerned, will be restored in Christ.

CHAPTER V.

THE PROMISED INHERITANCE.

"For thus saith the Lord that created the heavens; God himself that formed the earth and made it: he hath established it, he created it not in vain, he formed it to be inhabited; I am the Lord: and there is none else." Isa. x v. 18.

No person can have just conceptions of God's plan of saving men unless he shall understand the purpose for which He made man and earth. A plan that would prepare immaterial spirits for climes "beyond the bounds of time or space," might be utterly inefficient in disciplining and preparing substantial men and women for an everlasting inheritance upon the earth. The earth is the place where man shall receive his recompense, the center round which all the great truths of Revelation revolve. To take this idea from God's great plan of salvation is like taking the sun from the center of the solar system—all the planets would fly lawlessly through the heavens, and universal anarchy prevail—take the place of the harmony and order everywhere manifested. But for the fall of man there would have been no Savior or plan of salvation. That system which makes heaven the standpoint from which to calculate or centralize God's plan instead of the earth, would be as great a mistake as that of an astronomer who should make the moon the center of the solar system, and have all the planets revolve around it. We have geographies of the heavens it is true, but the Bible is not one. It is emphatically a geography of man and earth.

According to the text at the head of this chapter, God's object in creating the earth was that it should be inhabited. David has revealed the purpose of God in reference to whom He designed should inhabit the earth. He says, "The heaven, even the heavens are the Lord's: but the earth hath he given to the children of men." Ps. cxv. 16. According to the text just quoted, the earth, as the home of

man is placed in direct contrast with heaven as the abode of God. "The earth hath he given to the children of men," implying that He had not given heaven to men. The only title that God has ever given man relates to earth exclusively. Where may we expect to find the object for which God created earth and man, if not in the opening page of the Bible in which He makes known his intention to create man and proclaims the grand charter of his dominion. If it had been his purpose in creating man, that he should make heaven his everlasting home, *there* was the *time* and *place* to have revealed it; but instead of such a revelation, the whole history of the creation of earth and man joins them indissolubly in the same changeless and eternal plan. "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. i. 26. No king or potentate has ever located more definitely the dominion of the heir to his throne and kingdom. The whole earth from pole to pole is the wide domain of Adam's title. To arrogate dominion over any other world would be high treason against the rightful ruler in whom was vested jurisdiction over that planet. According to the one hundred and fifteenth Psalm, the heavens belong to the Supreme Ruler of the universe; for man therefore to usurp authority, or dominion there, would be high treason against God. Man has no title to any other locality in the wide empire of God, nor is there a promise in the Bible that he will ever receive any part of his reward away from earth. Adam and Eve were commanded "to multiply and fill the earth." Gen. i. 28.

According to the test of character which God erected as the condition of being permitted to live forever upon the earth, which had been created for them and their posterity, we must conclude that God's ulterior purpose was that the earth should be filled with immortal and incorruptible beings. Hence, the test was, eat of one tree and die, or, eat of the other and live forever. Gen. ii. 16, 17,

iii. 22, 23. Thus clearly demonstrating (1) that it was not his purpose that the disobedient should inherit the earth, new, beautiful and glorious as it came from the hand of God, forever, but (2) that the obedient and the obedient only should inherit the new earth forever. Hence, no sooner had man transgressed than God excluded him from the only means of immortality that He had placed before him—cursed the ground for man's sake, and doomed him to wear out his life in toil and sorrow, and finally to return to the earth out of which he had been made (Gen. iii. 17-19)—a fit representative of his posterity for six thousand years. He could give his children no better nature or condition than he himself possessed.

But there is a bright side to this picture. The second Adam has become the chosen instrumentality to carry out the original design of God concerning man and earth. He will bring back what Adam lost. His mission is to seek and to save that which has been lost. As has been abundantly proven He will restore life and means of immortality which Adam lost. But will the earth occupy the central position in God's plan that it did before the fall? If it does not, a part of the plan will not be carried out—one link will be forever broken in that golden chain which binds God's immutable plan to his eternal throne, and his whole design must be forever thwarted. There is no such thing as separating the earth from the design for which it and man were created, and yet carrying out the original plan. With man earth fell and with man it must rise again, or the design for which it was made must fail. For Christ to take the place of the first Adam, and thus be entitled to the claim of being the second Adam, He must bring back this revolted earth from its thrall, and roll the curse from its groaning bosom, and place the obedient of all ages upon it, as their final and everlasting home. As the royal son of Adam, or as Adam the second, He has a legitimate title to the whole earth, having complied with the terms of the original charter of rights.

In the third chapter of Luke we may trace the lineage of Christ back to Adam, but Christ's genealogy does not stop there. Luke adds, "which was the Son of God." Luke iii. 38. Thus, as the second Adam the dominion offered to the first Adam, on condition of loyalty, rightfully belongs to Him, He having complied with these conditions; and as the Son of God He will inherit the title of his Father to the domain of earth. As the son of Abraham to whom the dominion of the world is made sure by the oath and covenant of God, He has a legal title to his father's estate. He not only has a legal title to the world by legitimate heirship, but by the immutable promise of the original proprietor. While the whole earth was embraced in the charter of dominion offered Adam, yet Paradise, as the culmination of earth's glory and power was the centre whence laws would have radiated for the government of the world. Hence while the uttermost parts of the world shall be given to Abraham and his seed, yet the land of Canaan, [which will doubtless be Paradise restored] will be deeded to them as the territory of the kingdom proper, to which will be added the empire of the whole earth. When thus organized it will be the "kingdom and dominion under the whole heavens." Dan. vii. 27. Or the kingdom, first "from sea to sea," and second "from the river unto the ends of the earth." Psa. lxxii. 8.

All the great empires in the world's history have existed in two conditions, first as local kingdoms having well-defined territories in which were located their metropolitan cities, and royalty. As kingdoms they subjugated the surrounding kingdoms, and added them to their domain. The Kingdom of God will not be an exception to this rule. The territory of the empire of the world will be the whole land of Canaan from the river of Egypt to the great river Euphrates, but its dominion will fill the earth. This territory of the kingdom proper, will be made sure to Abraham and Christ by an everlasting covenant, confirmed by the oath of Almighty God. I invite careful attention to God's dealings with Abraham, that great representative man of faith. "Now the Lord had said unto Abraham,

Get thee out of thy country and from thy kindred, and from thy father's house, unto a land which I will shew thee." Gen. xii. 1. God did not tell Abraham to leave the earth and come up to heaven, but he commanded him to leave his father's house, and the land of his nativity, and go to a LAND which He would shew Him. After Abraham had obeyed this commandment, and while standing upon the land which God had showed him, we read: "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. Arise, walk through the land in the length of it and the breadth of it; for I will give it unto thee." Gen. xiii. 14-17. Standing in a central position on the surface of that broad land, he looked towards the four great cardinal points in the heavens which overshadowed the whole land; God promised it to Abram and his seed forever. Not to Abram alone, but to the father of the faithful and his seed—not for millions, or billions of years, but for the unlimited ages of eternity. Then to demonstrate that it was the very land upon which he stood, and upon which his eyes had looked, God commanded him to walk through its length and breadth, and then re-assured him that He would give that very land to him. Mark, it was not heaven, but the land under heaven, the solid earth which Abraham pressed with his feet, which God said that He would give to him and his seed forever. If such language does not give to Abraham and his seed a title fee to a landed estate, then no language could be used, and no deed could ever be made which could give any man a title to land.

But all deeds of conveyance to landed estates give well-defined boundaries by which to distinguish the land thus deeded from all other lands. No land has ever been distinguished by such noted boundary lines—lines which no power on earth nor the lapse of ages can ever efface—as that which God has made sure as his eternal throne to Abraham and his seed forever. Thus we read: "In the same day

the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Gen. xv. 17. Between these two rivers, which were cotemporary with Adam, and will continue to roll on through the ages commensurate with the years of God, is an area of nearly four hundred thousand square miles. God has not only defined the boundaries of this land, but He has also given its name—and the duration of its title. He also changed Abram's name to that of Abraham—so that it should represent his position as the head of a multitude of nations. "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face; and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession: and I will be their God." Gen. xvii. 1-8.

1. Please remember that this covenant is an everlasting covenant, it will therefore never be repealed or run out by limitation. 2. It gives Abraham and his seed all the land of Canaan for an everlasting possession. 3. God gave Abraham as an evidence that He would be faithful in the fulfillment of the promise therein covenanted, that He would be Abraham's God; thus teaching that as sure as He is Abraham's God so sure will He give him and his seed all the land of Canaan for an everlasting possession. The same promise is repeated to Isaac. God said to him,

“Sojourn in this land, and I will be with thee, and will bless thee, for unto thee and unto thy seed I will give all these countries, and I will perform the oath which I swear unto Abraham, thy father: And I will make thy seed to multiply as the stars of heaven, and I will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed.” Gen. xxvi. 3, 4. This covenant was also made with Jacob. He was stretched out upon the ground with a stone for his pillow and the canopy of heaven for his covering. And he dreamed, and beheld a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it. And behold the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed: And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south, and in thee and in thy seed shall all the families of the earth be blessed.” Gen. xxviii. 12–14. Please notice that God standing at the top of the ladder does not invite Jacob to come up to Heaven and He will give him an inheritance there. No. He promised Him the land whereon he was lying, and upon which the ladder rested.

I now invite attention to the seed allied with Abraham in the everlasting possession of the land. The apostle Paul in referring directly to the subjects of the promises made to Abraham says, “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many: but as of one, And to thy seed, which is Christ.” Gal. iii. 16.

New Testament applications of Old Testament Scriptures should be an end of controversy. It is God's commentary upon his own word. According to Paul's application of the unit seed to whom these promises were made, it is Christ. It may be observed that the angel of God in his reference to this covenant, speaks of an unit seed in the singular number, in contrast with a numerous seed. “And the angel of the Lord called unto Abraham

the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore, and thy seed shall possess the gate of his enemies." Gen. xxii. 15-17. In the foregoing quotation we find the singular pronoun *his*, referring not "to seeds as of many, but to one which is Christ." By reference to the twenty-ninth verse of the third chapter of Galatians, we may learn that all Christians belong to the great Abrahamic family, and consequently are joint heirs with Abraham and Christ to the promised inheritance. The apostle presents but one condition, that is, "And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." Gal. iii. 29. According to this inspired exposition of the Abrahamic covenant we have learned that all of Abraham's and Christ's children are included as heirs according to the promise.

According to this inspired exposition of the Abrahamic covenant, we have learned that all of Abraham's and Christ's children are included as heirs according to the promise. Hence we may read Paul's application of these promises in the covenant, or deed of conveyance to a landed estate without doing violence to the intent of this covenant. Thus, Abraham and Christ, and all who are Christ's, are joint-heirs to all the land of Canaan. God has made an everlasting covenant with Abraham to give all of that land to him and to his seed—Christ—and to all who are his for an everlasting possession; and confirmed the same with an oath. Have these promises ever yet been fulfilled? No one will claim that Abraham and Christ and all the saints from Abel down, have received that land for an inheritance at all, much less for an everlasting possession. Some claim that these promises were fulfilled to Abraham's literal seed under Joshua and Caleb, but this view fails in five or six essential points, namely: [1] The children of Israel did not possess or occupy a fourth part of the land embraced in

the warranty deed to Abraham and his seed. The covenant with Abraham made sure to him and his seed the whole area of territory between the two great rivers mentioned in the deed. 2. According to Paul the promise was not made to the numerous seed, but to one, namely Christ. It was the numerous seed whom Joshua led over Jordan into a portion of the promised land. 3. God promised to Abraham and his seed the everlasting possession of the whole land of Canaan; but the natural seed only received a temporal possession, and were then removed from the land promised to their fathers, and dispersed among all the nations of earth. 4. The conditions on which God promised the land to Israel under Joshua were that they should possess that goodly land as long, and no longer, than they should obey his commandments, and statutes, and judgments. They failed to comply with the stipulated conditions, and as a punishment were removed from the land. But no conditions or proviso, were affixed to the Abrahamic covenant whereby its promises could possibly be forfeited. God said to Abraham, "And I WILL give unto thee and to thy seed after thee, the land—all the land of Canaan for an everlasting possession, and I will be their God." Gen. xvii. 8. God said to Isaac, "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee and unto thy seed I WILL GIVE all these countries, and I WILL perform the oath which I swore unto Abraham thy father." Gen. xxvi. 3. God's word and oath must fail, and He must cease to be the God of Abraham, Isaac, and Jacob, and Christ, the promised seed, or else He must give that land described in the covenant, to Abraham and his seed for an everlasting possession. 5. Abraham, Isaac, and Jacob were included in the covenant as the first parties through whom those promised blessings were to flow to their seed. God said unto Abraham, "to THEE and to thy SEED will I give all the land of Canaan." He repeated the same to Isaac and Jacob. It will not therefore do to let these fathers fall through and fulfill the promise to their seed.

I will now prove that these fathers never received that land for a possession, and therefore that the fulfillment of these promises must be future. My first witness will be the martyr Stephen. "Then said the high priest, Are these things so? And he said, Men, brethren, and fathers, hearken: The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. Then came he out of the land of the Chaldeans, and dwelt in Charran. And from thence, when his father was dead, he removed him into this land wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts vii. 1-5. In the foregoing testimony God brought Abraham into that very land, but He gave him "none inheritance in it, no, not so much as to set his foot on, yet he promised that he would give it him and to his seed, when as yet he had no child." Thus Stephen denies that God had fulfilled his promise to Abraham or his seed; but declares that He had nevertheless promised to give it to him and to his seed. To affirm that God had fulfilled his promise either to Abraham or his seed, is to brand Stephen with falsehood. Paul's testimony harmonizes perfectly with that of Stephen. He says, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed: and he went out not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." Heb. xi. 8, 9. Please observe, (1) Abraham dwelt in "the land of promise as in a strange land." A land of PROMISE is one thing, and a land of FACT quite another. The promise must precede its fulfillment. 2. He dwelt in tents with Isaac and Jacob the heirs with him of the same promise. An heir is not a possessor, but an expectant of a possession. But did their heirship give place to possession

during their lives? We answer no. Paul continues—
“These all died in faith not having received the things
promised.” Verse 13.—*Wakefield's Translation.*

These testimonies are sufficient to settle the question in
the minds of all believers in the inspiration of the Bible,
in regard to the relation Abraham and his seed sustain to
the promised possession of that glorious land.

CHAPTER VI.

THE NATIONAL DEPARTMENT OF THE ABRAHAMIC COVENANT.

Having shown that God had made sure to Abraham and his seed the land of Canaan for an everlasting possession ; that the seed associated with Abraham in this promise are Christ and all his brethren, I will now endeavor to prove that the kingdom and dominion of the whole earth are involved in the Abrahamic covenant ; thus God's purpose concerning man and earth will be carried out in the fulfillment of the promises covenanted to Abraham and his seed. God said to Abraham, "And I will make of thee a great nation, and I will bless thee, and make thy name great ; and thou shalt be a blessing." Gen. xii. 2. The next verse explains the sense in which God will make Abraham a great nation, namely, to make him the umpire of the world ; that from that central position blessings or curses may be extended to all the nations of the earth ; for no king or potentate can bless or curse beyond his jurisdiction ; and for Abraham and his seed to occupy a position that will enable them to bless all nations, they must have dominion over all the earth. Hence God said to Abraham, "And I will bless them that bless thee, and curse him that curseth thee, and in thee shall all the families of the earth be blessed." Gen. xii. 1, 2.

Paul when referring to this great national promise called it the Gospel, through the belief of which the heathen or Gentiles should be justified. He said, "And the Scripture foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham saying, *In thee shall all nations be blessed.*" Gal. iii. 8. The angel of the Lord repeated the same promise to Abraham ; "And the Lord said, Shall I hide from Abraham that thing which I do ; seeing that Abraham shall become

a great and mighty nation, and all the nations of the earth shall be blessed in him?" Gen. xviii. 18. The same promise and exalted position were made to Abraham's seed. "And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and *thy seed shall possess the gate of his enemies*; and in thy seed shall all the nations of the earth be blessed." Gen. xxii. 15-18.

1. According to the testimony which appears in subsequent chapters, all nations will be arrayed against Christ as his enemies; thus if He possesses the gate of his enemies, the citadels of the world will belong to Him—hence He will be the Emperor of the world. 2. To occupy a central position from which blessing shall radiate to all the nations of the earth, He must be the imperial ruler of the world. That this lofty position will be occupied by Abraham and his seed, is clearly evident from Paul's exposition of the promises referred to in the foregoing quotations of Scripture. Referring directly to the promise recorded in the Scriptures just quoted, Paul says: "For the promise, that he should be heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith." Rom. iv. 13. What is it to be heirs of the world, but to be the world's possessors, when heirship shall give place to possession? Thus Abraham, Christ, and all who are Christ's will be the joint-possessors of the world when heirship shall be superseded by possession.

The same promise is repeated to Isaac at the twenty-sixth chapter of Genesis. The Lord said to Isaac, "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee and unto thy seed I will give all these countries, and I will perform the oath which I sware unto Abraham thy father, and in thy seed shall all the nations of the earth be blessed." Gen. xxvi. 3, 4. Of course to have dominion over all nations he must have jurisdiction over

this entire globe, either by usurpation, or rightful ownership. That Christ is the rightful heir of earth, with its inhabitants, I would argue (1) from the fact that He is the prince of the kings of the earth, as proclaimed by his faithful messenger. He says, "And from Jesus Christ who is the faithful witness, and the first begotten from the dead, and the prince of the kings of the earth." Rev. i. 5. A prince is not a king, but an expectant of a kingdom. To be the prince of the kings of the earth, He must have a title to dominion over all kings, and consequently to their kingdoms, and the territory they occupy; for a kingdom without territory upon which to rest, would be an anomaly in the universe.

But that He will be "King of kings, and Lord of lords," or the supreme ruler of the world when He comes in power and glory, is evident from the sublime description of his apocalypse by the Revelator. He exclaims; "And I saw heaven opened, and behold a white horse; and he that sat upon him, was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he hath a name written, that no man knew but he himself. And he was clothed with a vesture dipped in blood; and his name is called THE WORD OF GOD. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture, and on his thigh a name written, KING OF KINGS and LORD OF LORDS." Rev. xix. 11-16.

1. He has on his head many crowns, the insignia of his imperial headship of the world, or his lofty position as King over all kings, and Lord over all lords. No higher position can be occupied upon this planet of ours. 2. As the world's conqueror, his vesture is rolled in the blood of the world's royalty, and with his sword the symbol of power, issuing from his mouth,—the word of command, to his subordinates—He smites the nations, ruling them with a rod of iron, and treading the great winepress (filled with

the pampered royalty of earth, and their blood, instead of wine, flowing in rivers to slake the thirst of the fowls of heaven) of the wrath of Almighty God. 3. Thus Christ will have a conqueror's right to the dominion that was offered to the first Adam. But that as the Son of God, He will inherit his Father's right to earth's domain, with all the nations, kingdoms, and empires, upon it,—will appear in the light of the following testimony.

Christ says, "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I have received of my Father." Rev. ii. 26, 27. According to this testimony Christ proposes to give his brethren the same title of dominion over the nations which He had received of his Father. By reference to the second Psalm we may find a record of the title to which Christ refers. We have just listened to the testimony of the Son in regard to the validity of his title to the earth and the nations upon it, now let us hear the testimony of his Father upon this point; for if Christ have not a valid title to this planet with all upon it, of course He cannot give a valid title to his children. The great God says, "Yet have I set my King upon my holy hill Zion; I will declare the decree; the Lord hath said unto me, THOU ART MY SON; this day have I begotten thee. Ask of me, and I shall give thee the heathen for THINE INHERITANCE, and the uttermost parts of the EARTH FOR THY POSSESSION. Thou shalt rule them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

1. According to the immutable testimony of the great original, Christ has a valid title to the whole earth with its inhabitants—all earth's kings and potentates, therefore, are usurpers. 2. The same Father who created earth and man, and therefore is the rightful possessor of both, has declared the decree concerning man and earth, and this great salvation, or God's plan of carrying it out through Abraham and his seed. It will be remembered that in the Abrahamic covenant, both concerning the land,

and dominion over the nations, the seed, or Christ and all the saints are included as joint-heirs with Abraham. So too is it according to the testimony of the Son of God, recorded in the second chapter of Revelations. He says, "And he that overcometh, and keepeth my works unto the end to him will I give power over the nations. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." Verses 26, 27. Thus, Christ and all his people will receive the same behest of power over the nations, and the possession of the uttermost parts of the earth.

That the dominion of the earth and its inhabitants will be given to Christ is evident from the Apostle Paul's testimony. He says: "For to the angels he did not subject the future habitable concerning which we speak." Diaglott. He then shows in the following verses that the future habitable will be put in subjection to Christ. The Greek word *οικουμένην* *oikoumeneen*, translated habitable, in the Diaglott signifies the earth and its inhabitants, or more properly the earth and its organized governments. This text demonstrates two facts, namely: (1) the dominion over the earth that Adam lost will be restored to Christ, and; (2) that Christ should have the material out of which to organize his empire, and thus be enabled to carry out his grand purpose concerning man and earth. There is no doubt but what had Adam proved worthy, when the commandment had been fulfilled to multiply and fill the earth, that he would have stood at the head as the imperial ruler of the world. It is also necessary that Christ should be furnished with the material to discipline and educate, through whom to fill the earth with incorruptible and immortal beings, to inhabit the earth restored and made incorruptible, beautiful and glorious—the home of the obedient of all ages to all eternity. When this grand and philanthropic design shall have been carried out, then Christ, having accomplished his mission, and this great salvation having accomplished its object, will deliver up the kingdom to his father, that He may be the great Supreme, to whom

his Son as the head, and his church as the body politic, shall do homage to all eternity. Then will the closing doxology be sung in unison by the Father's great family in heaven and on earth.

"Thine is the kingdom, the power, and the glory forever. Amen."

But before this grand design can be accomplished, Christ must return from the heavens as the great RESTORER, and wake from their dusty beds his sleeping warriors, and clothe them with the beautiful garments of incorruptibility and immortality before they will be qualified to share with Him the glory and honor, as well as the responsibility of administering his incorruptible and eternal kingdom. These instrumentalities having been restored and perfected by adding to every other qualification the finishing touch of immortality, the next work will be the restoration of earth and man. For the accomplishment of this purpose, the "*future habitable*" will be placed in subjection to Christ, and according to the testimony of Christ Himself, He will share the title He receives from his Father, with all who shall overcome as He overcame. Not only will He share the possession of earth's wide domain, and power to rule the nations, but He will share the glory of the throne of universal empire, with all his tried and victorious followers. He says: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my father in his throne." Rev. iii. 21. Please consider the following points in the testimony of the "*faithful witness*."

1. By comparing his testimony in this chapter, with that of the previous chapter, we may learn that He is heir to the throne of universal empire—all nations having been placed in subjection to Him. And (2.) That He will share his throne and empire with all who shall have overcome as He overcame. According to the following testimony of David in the last psalm he wrote, we learn that not only the dominion of the whole earth, but dominion over all the kings and nations of the earth will be given to the great king's son—Christ. Addressing the great God, he says: "Give the king thy judgments, O God, and thy

righteousness unto the king's son. . . . He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. Yea, all kings shall fall down before him; all nations shall serve him." *Psa. lxxii. 1, 8, 9, 11.* 1. The Son of God is presented as the world's conqueror, to whose mandate all kings shall bow, and whom all nations shall acknowledge as their rightful sovereign. 2. That the dominion of the whole earth will be given by the great God to his Son; and thus He will inherit the dominion offered to the first Adam. 3. That his kingdom will be located upon earth, not in heaven. And (4.) that it will exist in two conditions (1) local, (2) universal, namely: first, from sea to sea; second, from the river unto the ends of the earth.

The following is a glowing description of the time and circumstances under which the second Adam will receive the kingdom, and dominion of the whole earth. The prophet exclaims: "I saw in the night visions, and behold, one like the son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory and a kingdom, that all people, nations and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." *Dan. vii. 13, 14.* The same kingdom and dominion will be given to the saints of the most High. The same prophet says: "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." *Dan vii. 27.* According to the foregoing Scriptures, Christ and the saints will hold the joint dominion of earth, and all people, nations and languages shall serve and obey. According to *Rev. xx.* Christ and his people will reign conjointly one thousand years. The Revelator referring to this, says: "And they lived and reigned with Christ a thousand years. Blessed and holy is he that hath part in the first resurrec-

tion ; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. xx. 4, 6.

Thus we have learned by comparing Scripture with Scripture, that the seed of Abraham will occupy a position that will enable them to subjugate and bless all the nations of the earth. Hence the Abrahamic covenant embraces the whole plan : Abraham, Christ, and all who belong to Christ are joint-heirs of the world, and as has been abundantly proven, they will be joint possessors of the world. Thus God's purpose concerning man and earth will be carried out through Abraham and his seed.

To sum up, it has been shown, (1) That it was God's purpose when He made man, that on condition of obedience he should inherit the dominion of earth forever. 2. That Adam failed to comply with this condition, and therefore lost (1) his life, (2) the means of eternal life which had been placed before him, and (3) the promised dominion of the earth. It has also been shown, that the same privileges and position were offered to Christ—that He complied with the conditions prescribed, and therefore will take the place of the first Adam ; and that through Him God's original plan will be carried out. That Christ will restore to man all that had been lost in Adam, namely : 1. Temporal life. 2. The means of eternal life, and 3. the dominion of the earth to all the obedient. That added to the restoration to man of all that Adam had lost, will be the position that Adam would have occupied had he proved loyal, namely, the throne and dominion of the whole earth with all the nations of earth as his subjects. And that as the reward of their fealty to Him, He will share his glory, honor, and dominion of the whole earth with his faithful followers.

CHAPTER VII.

THE FUTURE RECOMPENSE OF THE RIGHTEOUS AND WICKED.

As has been shown in former chapters, when God created man He offered him the everlasting dominion of earth on condition of obedience. Adam failed to comply with these conditions, and for his transgression he was excluded from the means of living forever, and doomed to die and return to earth. Thus teaching that it was God's purpose when He made man and placed him upon earth, that if obedient to his law, he should receive his everlasting recompense upon earth; but if disobedient he should be cut off from the earth. It has also been shown that Christ will restore to man the same privilege that Adam lost—that He has covenanted to all the obedient the land of Canaan, to which will be added the whole earth, upon which shall be located the kingdom and dominion of the world. I will now proceed to show by the plain teachings of the Word that God's plan when He made man will be carried out, namely, to cut off all the disobedient, as He did the first sinner, and give all the obedient an everlasting inheritance in the earth.

Referring to the locality in which both classes should receive their recompense of reward, Solomon says: "Behold the righteous shall be recompensed in the earth; much more the wicked and the sinner." Prov. ii. 31. Whatever the nature or duration of the recompense shall be, the earth will be the locality in which they shall receive it. This perfect participle denotes work completed. It does not read that they shall receive a part of their recompense in the earth; but that they shall be *recompensed* in earth. But the recompense promised the righteous will embrace eternal life, hence they must remain upon the earth to all eternity to get their recompense. Thus, the same witness

affirms at the thirtieth verse of the previous chapter, that "The righteous shall never be removed; but the wicked shall not inhabit the earth." If the righteous shall never be removed from the earth, and yet shall receive their recompense in the earth, then they must dwell on the earth to all eternity. If the wicked shall be recompensed in the earth, and yet shall not inhabit the earth, they must be cut off from the earth. Or in the language of the same witness in the second chapter, when speaking of both classes he says: "For the upright shall dwell in the land, and the perfect shall remain in it; but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Thus both classes will be recompensed in the earth; the one by never being removed, or remaining on the earth, and the other by not inhabiting, or being cut off from the earth.

Of the same import is the testimony of Solomon's father. He says, "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity; for they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord and do good; so shalt thou dwell in the land." *Psa. xxxvii. 1-3.* The reason why the Christian shall not envy the prosperity of evil doers is that they shall be cut down as the grass and wither as the green herb;—but the reward offered the righteous for doing good is that they shall inherit the land. Thus, while both classes shall receive their recompense in the earth, yet one shall be cut off from the earth, and wither like the decaying herb. Again the Psalmist gives as a reason why the good man should not be angry with the inconsistencies of the wicked, at least not to that degree that they should cause him to do evil himself. He says, "Cease from anger, and forsake wrath; fret not thyself in any wise to do evil. For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and delight themselves in the abundance of peace." *Verses 8-11. Ac*

according to the foregoing, both the righteous and the wicked are recompensed upon the earth—the righteous by receiving the earth for their inheritance, and the wicked by being cut off, or ceasing to exist upon the earth. Could language be more forcible, or the contrast between the nature of the reward and that of the punishment be more striking? What a striking analogy between the language of David and that of Christ fifteen hundred years subsequently. David said, “the meek should inherit the earth.” This promise was still unfulfilled when Christ delivered his memorable discourse upon the Mount. Addressing the meek in the present tense, He said, “Blessed are the meek; for they shall inherit the earth.” Matt. v. 5.

At the eighteenth verse David tells us the duration of this inheritance. He says, “The Lord knoweth the days of the upright; and their inheritance shall be forever.” Thus the Psalmist affirms that the meek, or upright shall inherit the earth, and that their inheritance shall be forever—which is tantamount to affirming, that the meek shall inherit the earth forever. In the fifty-second Psalm, fifth verse, the Psalmist places the duration of the punishment of the wicked in direct contrast with the reward of the righteous as clearly affirmed in the last quotation. Addressing the ungodly he says, “God shall likewise destroy thee forever; he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living.” If the wicked are recompensed on the earth, and yet forever destroyed—cut off from the earth, and rooted out of the land of the living, what must become of them? In the language of Obadiah they must be as though they *had* not been.” Obad. verse 16. They must therefore become extinct. Or as the same writer affirms in Psa. xxxvii: “But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume, into smoke shall they consume away,” verse 20. 1. They shall perish. 2. They shall be consumed. 3. They shall be as literally destroyed as the fat of lambs would be when it had been consumed by fire, and passed away in smoke. When such shall be the na-

ture of the recompense of the wicked, what shall be the nature of the reward of the righteous? He says at the twenty-second verse concerning both classes: "For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off." Again he says: "Depart from evil, and do good, and dwell forever more. For the Lord loveth judgment, and forsaketh not his saints; they are preserved forever; but the seed of the wicked shall be cut off. The righteous shall inherit the land, and shall dwell therein forever. Wait on the Lord and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off thou shalt see it. But the transgressors shall be destroyed together; the end of the wicked shall be cut off."—verses 27–29, 34, 38.

From the foregoing testimony it must be clearly evident that God's purpose as evinced in his dealings with Adam will be carried out, by cutting off the wicked from the earth, and giving the righteous the earth for their everlasting possession. Dropping one of these two antithetical lines, I will adduce more testimony to prove that the earth will be the place in which the righteous shall receive their recompense of reward. Speaking of the place where the righteous shall receive their reward, Isaiah says when addressing the great God, "Thy people shall all be righteous; they shall inherit the land forever." Isa. lx. 21. All the redeemed unite in proclaiming the earth as the place in which they shall be rewarded. We read, "And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." Rev. v. 9, 10. Is it possible that the redeemed of all ages and nations should be mistaken in regard to the locality of their reward? This is the only planet called earth. It is the same dominion offered Adam on condition of obedience. And at the time revealed to the Revelator, the obedient of all ages and generations will receive the earth as the domain of their inheritance.

In reference to the duration of their reign the same writer says, "And they shall reign forever and ever." Rev. xxii. 5. Thus affirming that the redeemed out of every nation, kindred, tongue, and people, shall reign upon the earth forever and ever.

According to the twenty-first and twenty-second chapters, the earth will be divested of the curse, and made new, beautiful and glorious, when it shall be given to the saints. Thus it will be the earth restored. When the disobedient of all ages past and future shall be cut off from the earth, and the obedient of all ages shall be placed upon the earth restored, then will the plan of God be carried out, concerning man and earth.

In presenting a summary of God's plan of salvation, I have endeavored to place before the reader sufficient evidence to demonstrate that God purposes to carry out the plan which He inaugurated when He made man. Any change in the plan would evidence a failure either in part, or in the whole plan. The origin, nature and destiny of man, are inseparably connected with the nature of the reward for obedience, and the penalty for disobedience. I must defer a more thorough investigation of the latter points until after having investigated the former more thoroughly.

At this point of this investigation it may be proper to answer a few of the more prominent objections to the sentiment presented in the foregoing. It is claimed that the following texts of Scripture teach that the righteous will receive their final reward in heaven, in contrast with the earth. Christ said "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where the treasure is, there will the heart be also." Matt. vi. 19-21. "Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." Matt. xix. 21. "Blessed be the God and Father of our

Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you." 1 Pet. i. 3, 4.

The foregoing samples are the strongest texts relied upon to teach that the saints must go to heaven to receive their recompense of reward. Both parties will freely grant that the title to the treasure, the reward, the inheritance, is vested in Christ. According to the record which the Father has given of his Son, the eternal life promised his people is in Christ, and he who hath Christ hath the life promised, and he who hath not Christ hath not the life. 1 John v. 9-12. The Apostle Paul, plainly declares that Christ is the life of his people. Col. iii. 4. The same Apostle also affirms that eternal life is obtained through Jesus Christ, (Rom. vi. 2,)—thus clearly teaching that the gift of eternal life, which underlies all other rewards is vested in Christ; and that therefore our title to eternal life and all rewards dependent upon it, are in Christ. The same Apostle also represents Christians as being "joint-heirs with Christ," (Rom. viii. 17,) thus making Christ the elder brother through whom all the younger brothers must receive their inheritance. Now the title to all the rewards being vested in Christ, and He being in heaven and his brethren with whom He purposes to share these rewards, being on the earth, it follows that they can personally receive these promised rewards only upon one of two principles, to wit: either they must go to where Christ is, and receive their recompense of reward there, or He must bring it down to earth and bestow it upon them where they are. Now, in which of these two ways has Christ promised to give his faithful brethren their reward? Answer: He has promised to return to earth, and bring every man's reward with Him. Hear the testimony of the faithful witness. He says, "For the Son of Man shall come in the glory of his Father, with his angels; and *then* he shall reward every man according to his works." Matt. xvi. 27.

According to our Savior's testimony, it is when He comes to earth, not when He goes to heaven, that He gives to every man his reward: THEN,—not before—He rewards every man according to his works. Among the last words that Christ uttered to his servant John, He exclaimed "Behold I come quickly; and my reward is with me, to give every man according as his works shall be." Rev. xxii. 12. Paul when referring to the host of faithful ones says, "These all died in faith, not having received the promises, but having seen them afar off." Heb. xi. 13. The reason they did not receive the promises is given at the fortieth verse. "And these all having obtained a good report through faith, received not the promise; God having provided some better things for us, that they without us should not be made perfect." Thus, it is God's plan to perfect all his people at one time—and that time will be when they shall have part in the first resurrection. On such the second death shall have no power, because they will have been perfected, or according to Christ have obtained the deathless nature of angels. Please compare Rev. xx. 6, with Luke xx. 35, 36. This is the "better resurrection" toward which the eye of faith of all God's ancient worthies was directed, as the time when all their hopes should be realized, (Heb. xi. 35,) or according to the testimony of Christ when they shall receive the recompense of reward. He said, "But when thou makest a feast call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Luke xiv. 13, 14. Surely if the saints received any reward between death and the resurrection they would get pay for a few meals of victuals given in charity to the poor, without having to wait till the resurrection of the just. Of the same import is the testimony of the same witness through his angel messenger. We read, "And the seventh angel sounded and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and his Christ; and he shall reign forever and ever. And the nations were angry, and thy wrath is come, and

the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name small and great." Rev. xi. 15, 18. According to the foregoing the saints receive their reward when the seventh trumpet shall sound, and the dead shall be raised.

According to Paul's testimony in the second of Romans the righteous will not receive their reward until the revelation of the righteous judgments of God. He says, "Or despisest thou the riches of his goodness, and forbearance and long suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up for thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man as his works shall be. To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." Pre-eminent among the rewards to be awarded at the revelation of the righteous judgments of God, will be eternal life. This award does not belong to this age. Christ associates this glorious boon with the age to come. "And Jesus answered and said, Verily I say unto you there is no man that hath left house, or brethren, or sisters, or father or mother, or wife or children, or lands for my sake or the gospel's, but he shall receive an hundred fold now in this time * * and in the world to come eternal life." Mark x. 29, 30. The Apostle Paul represents Christians justified by the grace of God, as being heirs according to the hope of eternal life. He says, "In hope of eternal life which God that cannot lie, promised before the world began; that being justified by his grace, we should be made heirs according to the hope of eternal life." Titus. i. 2; iii. 7. Hope always relates to future unfulfilled promises. The same Apostle says, "For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Rom. viii. 24, 25. The Christian does not possess eternal life, but patiently waits expecting it at the revelation of Christ,

who will render to every man according to his works. To them who have continued patient in well doing He will render eternal life. Or according to the same Apostle, "When Christ who is our life shall appear, then shall we appear with him in glory." Col. iii. 4. Thus the heirs of hope will not realize their expectation, as far as the promised reward of life is concerned, until the Life-Giver shall return.

Paul did not expect his crown, nor that any would receive theirs until the day of the appearing of the Lord Jesus Christ. He says in his last triumphant language "I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. iv. 7, 8. Of the same import was Peter's hope. He points forward to the time when the chief Shepherd should appear. He says, "And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. v. 4. The foregoing testimony is sufficient to prove that the righteous and the wicked will be recompensed on the earth, and not in heaven or hell.

More testimony will be adduced to sustain these great central points when I shall have investigated more thoroughly the nature and destiny of man, which underlies the whole plan of salvation.

CHAPTER VIII.

THE NATURE OF MAN.

The whole issue turns upon the nature of man. If man is immortal, then the final issue must be endless happiness or misery,—not eternal life, or eternal death. If any part of man does not die, then that part would not be embraced in a plan which proposes to deliver man from death. If any part of man is immortal, then that part cannot be included in a plan which offers eternal life as the great reward of obedience. But if the whole man is mortal, and must die, then a plan which promises to raise the intelligent responsible man from the grave, and to give him eternal life if obedient, or resolve him back into his original elements if disobedient, is perfectly adapted to man's nature and condition. Who can for one moment believe that if Adam had obeyed the law of God that his soul would have been separated from his body and translated to heaven, leaving his body to moulder back to dust? He was not driven from the garden that he might die and his soul go to heaven or hell, but to prevent his remaining forever on the earth. No preparation was made to translate Adam and Eve to heaven in case of obedience. God's whole plan related to the earth as the locality in which man should receive his everlasting reward; or in which he should suffer the penalty of transgression. The only penalty pronounced by the judge against Adam, proposed to remand him back to dust; not to send his body back to dust, and his soul to hell-torment. God's plan of salvation must take man where death leaves him, and bring him back to life, and if obedient, give him the everlasting possession of the earth, as He would have given to Adam had he proved loyal. If the intelligent responsible man does not die and go into the grave, or is not exposed to death, then he needs no Savior nor salva-

tion. That the great primogenitor of all men was mortal and died, and consequently could give his children no better nature or condition than he himself possessed, I will now proceed to prove.

Where may we expect to find the origin or existence of a deathless nature in man, if not in the record of his creation, trial and execution? If God put in Adam an immortal soul or deathless spirit, there is the place to find it. And what must be the astonishment of the advocates of immortal-soulism, if in the entire Bible record of these great events, we shall fail to find a single intimation of the origin or existence of any distinct nature apart from the man formed out of the dust of the ground? Would it not be surpassingly strange that revelation should exhaust itself in describing the building and unbuilding the house of the man, and not so much as to mention the man who was to occupy that house? It would require too much credulity to believe it,—and especially as the same *name*, *form*, INTELLIGENCE, and RESPONSIBILITY are ascribed to the house that have ever since been ascribed to man.

The first intimation we find that God ever purposed to create man is recorded in Gen. i. 26. It reads: "And God said, Let us make man in our image; after our likeness. So God made man in his own image, in the image of God created he him." It is claimed that the fact that man was made in the image of God, is *prima facie* evidence that he was as immortal as his Sire—that God has no form, therefore man could not have been in the form of his person—hence he must have been in the likeness of his immortality. Why limit the identity between man and his creator to immortality? With equal propriety may it be assumed that because man was made in the image of God, that therefore he is infinite in wisdom, omnipresent and omnipotent in power. But the premise being false—if we reason logically—the conclusion must be false also. Wherever God is referred to in the Bible He is represented as having form. We can have no conception of a being without form. Paul says, "Let this mind be in you which was also in Christ Jesus; who being in the FORM of God,

thought it not robbery to be equal with God. And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." Phil. ii. 5, 6, 8. How could He be in the form of a being who had no form? The two verses just quoted represent Christ as being both in the form of God and man; therefore God and man have the same form. The Apostle Paul accuses a certain class with having changed "the glory of the incorruptible God, into an image made like to corruptible man." Rom. i. 23. Thus teaching that notwithstanding man is in the image of God, he possesses just the opposite nature from God. In the second occurrence of the word *image* it evidently relates to form. Thus we read, "And Adam lived an hundred and thirty years and begat a son in his own likeness, after his own image." Gen. v. 3. He begat a son in his own form, in contradistinction to the forms of all animals below him. Seth was a miniature man. Identity of nature is not involved in the relation one thing sustains to another in reference to being in its image. One wheel may be in the image of another, and yet one may be silver and the other gold; but this does not prove that silver and gold are identical in nature. So man may be in the image of God, and yet God may be incorruptible and immortal, and man corruptible and mortal.

We have as yet learned nothing in reference to the material out of which man was made. We may find this desired information in the second chapter and seventh verse. It reads thus; "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Please consider 1. That God did not intimate his purpose to create more than one man, or to create man's body, or a house for the man to dwell in. He simply said to his co-agents "Let us make man." 2. He does not say let us make man and put our image into him, or stamp it upon him; but let us **MAKE** him in our image—the man therefore when made was in the image of God without anything being superadded. 3. The being to whom God gave the

name, man, was made out of the dust of the ground. 4. His condition was changed from that of a lifeless man, to that of a living man, by the impartation of the breath of life. Nothing was added to the man made of dust, except the breath of life. 5. The man formed of dust became a living soul. There is a marked distinction between the breath of life breathed into man's nostrils, and the man into whose nostrils this breath was breathed. The man was made of dust, (not part of dust and part of God) and the man became a living soul. Paul when referring to the history of man's origin confirms the foregoing account. He says, "And so it is written, The first man Adam was made a living soul. The first man is of the earth earthy." 1 Cor. xv. 45, 47. 1. The Apostle does not affirm that the first man was made and a living soul put into him, or that the first man was made an ever-living, or immortal soul; but he simply affirms that the first man was made a *living* soul. He then informs us that the first man was of the earth, thus clearly teaching that the first living soul was made of earth, and in its nature was earthy. He appeals to the record of man's creation to prove that the first living soul was made of earth. The record to which the Apostle appeals affirms that a being formed out of the dust of the ground was made a living soul. The testimony of man's Creator, and that of the inspired Apostle are in perfect accord. They bear united testimony to the fact that the intelligent responsible man—the living soul—was the material organization formed out of the dust of the ground.

I am well aware of the fact that the high claim of immortality is set up for the phrases "living soul," and "breath of life." It is affirmed that these terms are used with reference to man alone of all created beings. This might be true, and yet neither of these phrases might prove man's immortality. This would depend upon their etymology. But the premise is not true, and if we reason logically the conclusion must be false. The Hebrew phrase "*nephesh chayiah*," translated *living soul* in Gen. ii. 7, in reference to man, is used with reference to every beast,

bird, fish, and insect a number of times before it is applied to man. If it proves immortality for man, it proves the same for beasts. The change of a word from beast to man does not change its etymology. We read, "And the Lord said, Let the waters bring forth abundantly the moving creature (*nephesh chayiah*) that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every *living* creature (*nephesh chayiah*) that moveth which the waters brought forth abundantly, after his kind; and every winged fowl after his kind; and God saw that it was good. And God said, Let the earth bring forth the living creature (*nephesh chayiah*) after his kind, cattle and creeping thing, and beasts of the earth after his kind, and it was so. And to every beast of the earth, and to every fowl of the air, and to every creeping thing that creepeth upon the earth, wherein there is life,—Hebrew, *nephesh chayiah*—living soul. Gen. i. 20, 21, 24, 30. The marginal reading of the twentieth verse instead of reading life, reads soul,—thus "the moving creature that hath (Hebrew) soul." Again at the thirtieth verse instead of living creature the margin reads, "*living soul*," thus: "And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth wherein there is (Hebrew) a living soul."

Why did King James' committee translate the same Hebrew phrase, living creature, when referring to beasts, birds, fish and insects, and living soul when referring to man? If it means living creature when used with reference to beasts, it means the same when used with reference to man, and *vice versa*. But every fish that parts the mighty deep, is called a living soul, and all, all are subject to death. We read, "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every LIVING SOUL died in the sea." Rev. xvi. 3.

"*Chayiah*" is an adjective signifying living, and "*nephesh*" is a noun signifying soul. These words when put together signify living creature, or living soul. "*Meth*" is a Hebrew

adjective signifying dead. When this adjective qualifies the Hebrew noun *nephesh*, the phrase signifies dead soul. The phrase dead soul occurs sixteen times in the Hebrew Scriptures. In a future chapter I will refer to the texts.

When the living soul dies, it is a dead, or lifeless soul. Thus the sea was filled with dead souls. While Adam was living he was a living soul; when he died he was a dead soul. This is equally true of all dead men and beasts. Earth and sea are filled with dead souls. The phrase "*living soul*," therefore is no proof of immortality, but rather of mortality. The phrase "*breath of life*" is used with reference to man and beast indiscriminately. It therefore proves just as much for every beast, bird, insect and creeping thing, as it does for man. Addressing Noah God said: "And behold, I, even I do bring a flood of waters upon the earth to destroy all flesh wherein is the *breath of life*, from under heaven; and every thing that is in the earth shall die." Gen. vi. 17. Again in chapter vii. 21, 22, we read: "And all flesh died that moved upon the earth, both of fowl and of cattle, and of beasts, and of every creeping thing that creepeth upon the earth, and every man, all in whose *nostrils* was the *breath of life*, of all that was in the dry land died." In these texts it is affirmed of every beast, bird, creeping thing, and every man indiscriminately that they had in their nostrils the breath of life; and yet they all died—they were all drowned in the flood. Solomon affirms that man and beast have one breath, and all die alike, and return to the same common earth, for the very good reason that they had all been made out of the same elements. He says "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth so dieth the other; yea they have ALL ONE breath; so that a man hath no pre-eminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." According to the foregoing, man has no pre-eminence above a beast, as far as the material of which he is composed, the breath of life, and the place

to which he goes at death are concerned. The breath that vitalizes the beast has precisely the same qualities that the breath that gives life to man has. If one is immortal, so is the other. If one goes to heaven or hell at death, so does the other—for "all go unto one place."

According to the marginal reading of the following text we may learn the nature of the breath that God gave to man. Job says, "All the while the breath which God gave me is in my nostrils." Job xxvii. 3. See marginal reading for the spirit of God. It reads, "The breath which God gave him." The marginal readings are the literal translation of the Hebrew words. Isaiah says, "Cease from man, whose breath is in his nostrils." Isa. ii. 22. Surely the nostrils would be the last place any one would think of locating an immortal soul; but if the Prophet had wished to refer to the vital air which a man inhales and exhales through his nostrils, his language is perfectly intelligible. The noun, breath, in the last text quoted is taken from the Hebrew verb *nesme* to breathe. And the same Hebrew word is thus translated in Joshua xi. 11: "And they smote all the souls that were therein with the edge of the sword, utterly destroying them; there was not any (souls) left to *breathe*." This is the same Hebrew word which is translated breath in the history of man's creation (Gen. ii. 7,) and which is also translated breath in reference to man and all the inferior animals, in the account of their destruction by the flood. There can be no doubt but what Moses referred to the literal air which all living creatures have breathed through their nostrils; and not to a distinct spiritual entity. The atmosphere is called God's breath in many places in the Bible. The soul and spirit will be investigated as separate subjects.

View man next as he stands related to the law of God. What was his nature? Was he mortal or immortal? The nature of the law by which man was tested will determine his nature. That God treated Adam as a mortal being, is evident from the fact that He made him amenable to a law whose penalty was death. Girdling that interdicted tree was the government of God. The act of eating

the fruit which God commanded him not to touch or eat ; and to which act his creator affixed the penalty of death, involved the principle of treason against the government of God. For this act of transgression, God told the man in plain unequivocal language, that he should surely die ; thus giving Adam to understand that if he should transgress, he need make no plea for mercy, or could have no hope of escape—that he must surely die. But every definition of immortality excludes the possibility of death—such as deathless, deathlessness, endless life.

A penalty which cannot be executed is a mere nullity. But that man's creator and judge believed him to be mortal, and his penalty to demand the literal death of the criminal, will be clearly manifest in the sentence, trial, and execution, of this first criminal. When the responsibility devolves upon the judge to denounce the penalty of the law against the criminal, he should either use the precise language with which said penalty is clothed, or language of the same import. In either case the judge explains his understanding of the nature of the penalty. In reference to Adam's trial, and execution, his judge is his Creator, and the Author of the law by which he is tried, and must understand the exact sense in which He used the word, death. The language He used expresses his views of the nature of the penalty He affixed to his own law. Addressing the intelligent criminal, He told him that because he had eaten of the tree of which He commanded him saying, "Thou shalt not eat of it,—Dust thou art, and unto dust shalt thou return." Gen. iii. 17–19. God being the expositor of his own law, death would uncreate or remand man back to his original elements. The reason given why he should return to dust was the fact that he had been made made of dust. If Adam had been composed part of dust and part of God then the sentence should read, "Dust and God thou art, therefore unto dust and God shalt thou return." It does not read, *Dust thy body* is and therefore unto dust shall it return ; but using a pronoun which stands for the whole man, with all his parts, He said, "Dust **THOU** art, therefore (for this reason) unto

dust shalt thou return." If this language does not teach that the intelligent responsible criminal was made of dust, and that death would resolve him back to dust, then no language could have been used to convey such an idea to the mind of man.

At this point of the investigation I am reminded of the qualifying phrase "IN THE DAY." It is claimed that the law demanded the *death* of Adam *in the day* in which he transgressed, and as he did not die a literal death on the day of the transgression, it must therefore have been a spiritual or some other kind of death, which was threatened in the law. It may be replied that the marginal reading of the text involves two successive conditions in the penalty of the law. Thus—Hebrew: "DYING THOU SHALT DIE." Dying is the transition from life to death. A man cannot be in a dying and dead condition at one and the same time. A man cannot be dead until he ceases dying. Some persons have been more than a score of years in dying, before the last spark of life had become extinct. Adam was in the first condition (laboring, wearing, dying,) nine hundred and thirty years, and has been in the second condition five thousand years. The penalty demanded his death. The record reads that "he lived nine hundred and thirty years, and he *died*." The literal meaning of words always has the precedence over the figurative. The only death to which Paul refers because of Adam's transgression, or the sentence of death which by one man's disobedience, passed upon all men, is literal death. Rom. v. Is it not strange that the inspired writers should omit to even mention the death of the nobler part of man, and should give us so definite a revelation of the death of the inferior part of man?

But some may wish to know my authority for quoting from the marginal reading instead of the textual reading. I would reply that the marginal reading, according to Dr. Adam Clarke is preferable to the textual reading in the ratio of eight to ten. He says on page seventeen of his Commentary that, "the marginal readings are essential to the integrity of the text; and they are of so much im-

portance as to be in several instances preferable to the textual readings themselves" and they "are to be preferred to those in the text in the proportion of at least eight to ten." The following is an extract from King James' instruction to his committee. He said, "When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent fathers; being agreeable to the propriety of the place, and the analogy of the faith." With such instructions it is no wonder that by far the better translation should be found in the marginal readings.

"Dying thou shalt die" is a literal translation of "*Muth temuth.*" But the Hebrew particle *b* prefixed to the Hebrew word *ium* has according to Greenfield fifteen or sixteen English prepositions answering to it, among which are *after* and *from*. The context alone should determine which of these prepositions ought to be used. Some translate this text, "After the day thou eatest thereof, dying thou shalt die." Either *after* or *from* harmonizes with the context much better than *in*. Some translate it *after* and refer to Num. xxviii. 26, where it is rendered *after* before the noun weeks, thus: "AFTER your weeks." This rendering of *b* harmonizes perfectly with God's explanation of his penalty to Adam in which He said to him, "Because thou hast eaten of the tree—cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. iii. 17. All the preposition, *in* the day, demands, is that the process should commence on the day of transgression ending in death. To make this result certain Adam was driven from the garden, and access to the tree of life prevented lest he should eat of the tree of life, and live forever. Gen. iii. 22, 23. The result of being excluded from the means of eternal life was that he died. Hence God's interpretation of the penalty of his law proved true in the returning of Adam back to dust. But if he had been immortal why was it necessary to drive him from the garden lest he eat of the tree of life and live

forever, if he would live forever independent of the use of any means whatever?

It will be perceived that I have gone over the same ground twice on the origin, nature and trial of Adam; but it has been in connection with two chains of argument. I wish to present an unbroken chain running from Genesis to Revelations, on the nature of man, his condition in death, his resurrection, and reward or punishment. To do this I must commence with the first link in the chain.

CHAPTER IX.

THE NATURE OF MAN.

“Wherefore as by one man sin entered into the world and death by sin, and so death passed upon all men in whom all have sinned.”—*Margin.* Rom. v. 12. “For as in Adam all die.” 1 Cor. xv. 22. “The Lord spake unto Joshua saying, Moses, my servant is dead.” Josh. i. 1, 2. “And the Lord spake unto Moses * * * saying, Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession; and *die in* the mount.” Deut. xxxii. 48–50. “So Moses the servant of the Lord *died* there in the land of Moab, according to the Word of the Lord.” Deut. xxxiv. 5. “Then said the Jews, Art thou greater than our father Abraham which is *dead*? and the prophets are dead.” John viii. 52, 53. “Then said Jesus unto them plainly, Lazarus is dead.” John xi. 14.

The universal rule being that all men shall die, when any are excepted from death the Bible notes that fact. We read that all the ancient worthies died, except Enoch. The obituaries of these antediluvians are very brief. They lived so many years and they died. There is no account of a soul or spirit, or any part of man being exempt from death in the record of the death of all these worthies. But when the inspired penman comes to a man who did not die he carefully notes that fact. The records read thus: “And all the days that Adam lived were nine hundred and thirty years; and he died.” Gen. v. 5. “And all the days of Seth were nine hundred and twelve years; and he died.” Verse 8. “And all the days of Enos were nine hundred and five years; and he died.” Verse 11. “And all the days of Cainan were nine hundred and ten years; and he died.” Verse 14. “And all the days of Mahalaleel were

eight hundred ninety and five years ; and he died." Verse 17. "And all the days of Jared were nine hundred and sixty and two years ; and he died." Verse 20. "And all the days of Enoch were three hundred sixty and five years ; and Enoch walked with God ; and he was not, for God took him." Verses 23, 24. Having noticed this difference between the biography of Enoch and his predecessors, the inspired penman goes on with his record. "And all the days of Methuselah were nine hundred and sixty and nine years ; and he died." Verse 27. "And all the days of Lamech were seven hundred seventy and seven years ; and he died." Verse 31. "And all the days of Noah were nine hundred and fifty years ; and he died." Gen. ix. 29. "And Sarah died in Kirjath-arba ; the same is Hebron in the land of Canaan ; and Abraham came to mourn for Sarah and wept for her. And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I am a stranger among you ; give me a possession of a burying-place with you, that I may bury my dead out of my sight. And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth. And he communed with them saying, If it be your mind that I should bury my dead out of my sight, hear me, and entreat for me to Ephron the son of Zohar ; that he may give me the cave Machpelah, which he hath, which is in the end of his field ; for as much money as it is worth he shall give it me for a possession of a burial place among you. And the field of Ephron which was in Machpelah, which was before Mamre, the field and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of the city. And after this Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre ; the same is Hebron in the land of Canaan. And the field and the cave that is therein, were made sure unto Abraham for a possession of a burying place by the sons of Heth." Gen. xxiii. 2-4, 7-9, 17-20.

How much importance Abraham attached to his dead wife. His whole concern was for the dead—that he might secure a valid title to a burying-place in which his beloved wife, himself, and his children might quietly rest, when like all their fathers they had gone the way of all the earth. The record is silent as the voiceless tomb in reference to any part of Sarah being exempt from death, or going to heaven. All that constituted Sarah lay before him cold and rigid in death. He wished her buried out of his sight, that she might rest undisturbed until his hopes so clearly expressed by the Apostle should be realized. In reference to Isaac when he should sacrifice him as commanded—he accounted that God was “able to raise him from the dead,” and through faith received him from the dead by figure. Heb. xi. 19. Thus showing that Abraham’s hope centered in the resurrection of the dead, and not in the immortality of the soul. Hence his determination to purchase a large enough spot of earth in which to bury all his dead, that they may rest there until his hope shall be realized. The following is the record of the death and burial of this man of faith. We read, “And these are the days of the years of Abraham’s life, which he lived, an hundred three score and fifteen years. Then Abraham gave up the ghost, and died in good old age, an old man, and full of years; and was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah in the field of Ephron the son of Zohar the Hittite, which is before Mamre; the field which Abraham purchased of the sons of Heth; there was Abraham buried, and Sarah his wife.” Gen. xxv. 7–10. The inspired record leaves Abraham and Sarah to rest in that cave so definitely located until the last trump shall wake them from their long sleep.

The objector urges two objections against the position that all of Abraham and Sarah were laid away in the cave of Machpelah. 1. Abraham gave up his ghost. It is claimed that this was the immortal soul which God breathed into man’s nostrils when He made him. The word *ghost* is a Saxon word derived from *gust* of *wind*,

and occurs fourteen times in the English version. The Hebrew word *gova* translated breath signifies according to Fry and Greenfield, to "*expire*;" and according to Professor Pick "*wasted away*." In Gen. vi. 17, *gova* refers to every creature and is translated "*shall die*." God says "And behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life from under heaven; and everything that is in the earth SHALL DIE." Thus every beast, bird, insect and creeping thing has a *ghost* the same as man.

But why did the King's committee translate this Hebrew word "shall die" when used with reference to man and beast indiscriminately, and *ghost* when used with reference to Abraham, Isaac and Jacob? It is used with reference to literal death in both cases. If it proves that a spiritual and immortal entity leaves man, it proves the same for the meanest reptile that crawls upon the earth. There is no avoiding this conclusion. As has been proven in this chapter, man and beast live by the same vital air. They all have one breath. They commence life with the first breath they draw, and cease to live or die, by ceasing to breathe. Breathing the vital air produces that condition called life. Ceasing to breathe the vital air produces that condition, called death. It is called the vital air, because it produces life. "The body without the breath is dead." James ii. 26. The marginal reading substitutes the word breath for spirit in this text. The Greek noun "*pneumatos*" rendered spirit is from "*neo*" to breathe. The Diaglott renders this word, breath in the text, thus: "As the body without the *breath* is *dead*." A literal translation of Gen. xxv. 8, would read thus,—“Then Abraham breathed out his BREATH AND DIED in a good old age.” That a conscious, intelligent entity did not depart when the breath left his body, is evident from David's description of the same thing. He says, “Put not your trust in princes nor in the son of man in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.” Psa. cxlvi. 3, 4.

2. It is claimed that Abraham's body was not buried with his people who were buried far from the cave in which his body was deposited. All the dead are represented as being together in one common grave. Job declared that if he had died, he would have been, "with kings and counsellors of the earth, which built desolate places for themselves; or with princes that had gold, who filled their houses with silver. There the wicked cease from troubling; and there the weary are at rest. There the prisoners rest *together*; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master." Job iii. 14, 15, 17-19. The place of all the dead and the grave are used synonymously.

According to the foregoing all classes high and low, rich and poor—all ages and generations are in one common burial blent. All men are represented by Job as going to the grave—singular, not plural—but one grave. He says, "As the cloud is consumed and vanisheth away; so he (every one) that goeth down to the *grave* shall come up no more." Job. vii. 9. According to the foregoing all men are represented as going to one place, to wit: the grave. The grave is used in a generic sense to represent one common and universal burial place—the whole earth being its only bounds. The wicked in every age, together with all the nations that have forgotten God are represented as being cast into sheol, the grave. Psa. ix. 17. Sheol is a general term denoting the state of death, whether its victims are buried or not. When Abraham, Isaac and Jacob had died, like Job they went to sheol or the grave, where all their ancestors were—they rested together with the dead. When we reach the record of Jacob's death we shall find an explanation of the sense in which this phrase is used. The following is a record of Isaac's death. "And the days of Isaac were an hundred and four score years. And Isaac gave up the ghost (breathed out his breath) and died, and was gathered unto his people, being old and full of years; and his sons Esau and Jacob buried him." Jacob informed his children that he was about to be gathered to his people, and he told them in plain language

where he was going, and where his people were. "And he charged them, and said unto them, I am to be gathered unto my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite. In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite, for a possession of a burying-place. There they buried Abraham, and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah. (The purchasing of the field and of the cave that is therein was from the children of Heth.) And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed and yielded up the ghost (i. e., his breath) and was gathered unto his people." Gen. xlix. 29-33.

1. No limitation is placed upon Jacob's people. This phrase is not limited to the few of his people who had been deposited in that cave. He had gone to the land of death—the dark valley—where all generations of his relatives were slumbering. 2. All that constituted Abraham, Isaac, Jacob, Sarah, Rebekah and Leah, were deposited in that cave which was purchased for a burial place. Nothing left their bodies except the last breath they had inhaled through their nostrils. According to the Bible record of all these patriarchs before and after the flood, we have no account of an intelligent entity leaving the body, and going to heaven or hell at death. No evidence of any of these holy men of old possessing a dual nature, or being a compound of mortality and immortality, or being dead and alive, in heaven and the grave at the same time. No intimation of any part of these men being exempt from death. According to the whole Bible record, so far as quoted, man and beast die alike, and all go to one place, to wit: back to earth from which they were taken. We hear none of these favored men of God, saying to their weeping friends in the language of Socrates, "You will not bury me—I shall go to the gods." Or in the sublime language of Wilbur Fisk, addressing his wife who was weeping with inconsolable woe,—“Think not

when you see this body stretched out upon the board, a cold and lifeless corpse, that your husband is dead—O no! my soul will have clapped its glad wings and soared away through the celestial regions, to that blessed city of light and love. You will not bury Wilbur Fisk.” How different the language of the venerable patriarch Jacob in his last solemn charge to his son. Joseph said to Pharaoh “My father made *me* swear, saying, Lo, I *DIE*; in my grave which I have digged for me in the land of Canaan, there shalt thou bury *ME*.” Gen. l. 5. And Joseph’s language to his brethren. “And Joseph said unto his brethren, I *DIE*; and God will surely visit you, and bring you out of this land into the land which he sware to Abraham, to Isaac, and Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. So Joseph *DIED*, being an hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt.” Gen. l. 24–26. 1. Jacob said “I *DIE*, *BURY ME*.” Joseph said “I die, carry me hence.” The record affirms that Joseph died and they embalmed him, and he was put in a coffin in Egypt. An immortal soul would not need embalming to preserve it. A coffin could not hold it. How can we reconcile all the foregoing obituaries of these good men with the funeral sermons, and hymns preached and sung, and the obituaries inscribed upon the tomb stones of the pious and good of the present day? Phraseology so diverse cannot belong to the same unit system of theology. If one is true the other must be false, however conscientiously believed.

2. Why should these patriarchs attach so much importance to the body, if it is merely an appendage of the nobler man? As before stated, it is surpassingly strange that no mention should be made in the history of the death of all these ancient worthies, of the existence or departure of an immortal soul or deathless spirit. If they possessed any such distinct spiritual nature it is strange that it should not be once mentioned. It is also very singular that so much importance, both in life and in death, should

be attached to unconscious unintelligent bodies. Why so much care for the dead? Why so careful to secure a good title for a burial place for these mortal bodies, which would soon moulder back to dust? Why should Joseph care where his bones should be deposited, if he had an immortal soul which could progress in happiness bliss and glory to all eternity; though his bones should be ground to powder and scattered to the winds, never to be resuscitated?

3. If as is generally believed by the professed friends of the Bible, at death the souls of all good men go to heaven, why was it necessary to translate Enoch bodily in order to take him to heaven? If all that constituted the intelligent responsible man was immortal and could not die, why was it necessary to translate Enoch to prevent his seeing death? If the soul of man is immortal, then none of these patriarchs saw death,—then why make Enoch an exception? Why affirm that “Enoch WAS NOT; for God took him,” if He had taken all that is worth having of all the other patriarchs? If this be so where is the point of contrast between Enoch and all those named in the list of worthies who died? Paul when speaking of the same list of worthies enumerated in the foregoing, says, “These all died,” but when placing Enoch in direct antithesis to all the other patriarchs he says “Enoch was translated that he should not SEE DEATH, and WAS NOT found because God had translated him.” Heb. xi. 5. Thereby teaching (1) that just as certainly as Enoch DID NOT SEE DEATH, so certainly all the others DID SEE DEATH; and just as certainly as Enoch was translated that he should not see death, just so certainly he would have seen death had he not been translated.

Having thus investigated man in his origin, his nature and his death; and having utterly failed to find any evidence in support of any distinct spiritual nature apart from the material organization, I will now endeavor to prove by the plainest language of Holy Writ, the utter unconsciousness of the dead between death and the resurrection.

Job tells us what his condition would have been, had he died in infancy. He says "For now should I have lain still and been quiet, I should have slept; then had I been at rest. With kings and counsellors of the earth, which built desolate places for themselves; or with princes that had gold, who filled their houses with silver. Or as a hidden untimely birth I had not been; as infants that never saw the light. There the wicked cease from troubling and there the weary are at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and the great are there; and the servant is free from his master." Job iii. 13-19. Please observe (1) Death is compared to the most profound sleep. Profound sleep is a state of utter unconsciousness. A dreamful state is a partially wakeful state. Weary with the toils and labors of the day a man lies down upon his bed, and in a short time all consciousness ceases—eight hours pass, he wakes from his sleep, and commences thinking just where he left off the evening before—those eight hours were a perfect blank to him. Death is the most profound of all slumbers. It is a dreamless sleep. The thunders may roll and the earth may quake, and they disturb not their calm repose. Nations may rise and fall, and empires crumble to dust and they heed them not. There is no time to these silent sleepers. Time is the consciousness of passing events; but to the unconscious dead there is no succession of events. No weary months and years are slowly rolling their ponderous car over them, crushing out their fondest hopes. The crack of the oppressor's lash and the horn of the sportsman are alike unheeded. The high, the low, the rich, the poor, the servant and master lie down on one common level. Death is the great equalizer of grades and conditions. 2. All go to one place. Prince, peasant, rich, poor, master, slave, hoary age and the infant of a day—all go to one place—all lie down together. No separation takes place at death. None have pre-eminence in the grave. There all extremes meet. 3. Job affirms that if he had died in infancy he would have been as though he had not been. Before commenting on this expression we

will hear what Job says his condition would be when in riper years he should fall a victim to death. Listen to his pathetic language as he exclaims, "O that I had *expired* (*Fry*) and no eye had seen me! I should have been as though I had not been." Job x. 18, 19. Who will advocate the Oriental doctrine of the PRE-EXISTENCE and TRANSMIGRATION of souls involved in the sentiment that Job was conscious and intelligent before he had any being? Job had no more consciousness before he was born than Adam had before he was created. While under the dominion of death, men will be no more conscious than they were before they had existence. Having chided his professed friends for their cruelty, he proceeds to describe the place to which he expected to go, when in adult years, he should die. He says, "Are not my days few? Cease then and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death; a land of darkness as darkness itself; and of the shadow of death, without any order, and where the light is darkness." Job x. 20-22.

If Job had expected to go to heaven, or paradise when he died could he consistently have craved a little respite from trouble on earth before he should go to heaven? What! is this world of affliction and sorrow so much better than heaven that he should pray for a little comfort before he should go there, implying that his comfort would be ended when he should reach paradise? 2. He was going to a place of darkness and the deep shadow of death—where there is no light or order. All the descriptions of paradise, or heaven represent it as a place of ineffable light and glory, where order reigns supreme. But the rayless land of death is shrouded in impenetrable darkness, where all classes and conditions of men are blended together in wild disorder and confusion—where universal anarchy pervades the dreary abodes of death. 3. Job was going where all good men go at death. He represents the condition of the dead as being more hopeless without a resurrection than a tree when cut down, and its roots dried in the parched ground. He says, "For there is hope of a

tree, if it be cut down that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of waters it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away; yea man giveth up the ghost, (*expires, Fry*) and where is he? As the waters fail from the sea, as the flood decayeth and drieth up: so man lieth down and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me! If a man die, shall he live again? All the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer thee; thou shalt have a desire to the work of thine hands." Job xiv. 7-15.

1. According to the foregoing testimony of the good man of Uz, nothing leaves a man when he dies except his breath, which as has been proven is nothing but the vital air which man and beast breathe; or according to the etymology of the Saxon word ghost, is nothing but the wind. Fry translates the Hebrew word "*gova*" in its four occurrences in the book of Job "*expired*;" thus, "Yea, man **EXPIRED**." 2. No question is asked in reference to man's ghost, or breath—but WHERE is the MAN who dies? This is the all important question. As has been shown the same Hebrew word is translated "**SHALL DIE**," when speaking of the destruction of man, beast, birds, insects and creeping things, by the flood;—thus, God says, "And behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything which is in the earth **SHALL DIE**," or according to the King's translation of the same word when the lower animals are not included—shall give up the ghost. They all breathed out the breath of life through their "nostrils." 3. The man wastes away; yea he expires, and where is he? Answer. According to the thirteenth verse he is hid away **IN THE GRAVE**," and will remain in that "**SECRET**"

place, until God's appointed time shall have come, when according to the same verse God will call for Job and he will respond. 4. There is hope of a tree when cut down, and when the roots are dried in the parched ground, but of man while under the dominion of death there is no hope. The antithesis is between a tree that is almost dead, and a man who is wholly dead. This disjunctive conjunction places man's condition when dead in direct contrast with that which has only a spark of life left. The similes selected by which to represent man's condition in death, denote the most complete destruction of all that constitutes him a man, leaving no hope except in a *re-creation*, or *resurrection* from the dead. The man dies and wastes away as completely as the sea when all its waters shall have failed, and the floods when the last drop of water shall have dried up. No stronger similes could have been used to denote the utter destruction of all that constitutes man. Hence (5) the all-absorbing question is, "If a man die, shall he live again?" Not if a man's body die shall his soul live on and on through the endless ages of eternity; but will the man who dies ever live again? That is the question. Where is the man who dies and wastes away? In the grave, Job says. Shall that man ever live again? There can be but one hope for the man who goes back to dust—that is to live again. Having asked this momentous question, without waiting for an answer, he expresses his entire resignation. He says, "All the days of my appointed time will I wait, till my change come." Job xiv. 14. Where will Job wait till his change shall come? In heaven, a million voices would respond. Job will wait where all good men wait between death and the resurrection. If any man would be permitted to go to heaven at death, it would be that patient and tried man. We are not left to conjecture; Job informs us where he expected to wait, and has given a graphic description of his house, and associates. He says, "If I wait, the grave is mine house; I have made my bed in darkness. I have said to corruption, Thou art my father; to the worm, Thou art

my mother, and my sister ; and where is now my hope?" Job xvii. 13-15.

If a man's bed is in the dark and silent tomb, and if he so literally returns to corruption that he can call corruption his father, and the worm that preys upon corruption his mother and his sister, well may he exclaim, "Where now is my hope?" If Job had believed that he possessed an immortal soul he would not have asked such a question. What would it matter what became of his body if his soul was in paradise enjoying the society of Christ, the holy angels, and the spirits of all the worthies from Abel down? Job had no such hope. His only hope was in the resurrection of the very body which had died and wasted away—which had been consumed by worms. He triumphantly answers his own question and shows where there is hope. Hear him as he exclaims, "O that my words were now written! O that they were printed in a book! that they were graven with an iron pen and lead in the rock forever." Job xix. 23, 24. Job's hope must have been a matter of great importance to all future generations that he should wish it to be lead in the rock forever. He then tells us just what his hope was. He says: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms shall destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Verses 25-27.

Please observe the following points in the foregoing language expressive of Job's hope. 1. The time he expected to realize his hope, not when he died, but in the latter days. 2. Not in heaven, but when his Redeemer should stand on the earth. He did not expect to go to heaven to see his Redeemer, but that his Redeemer should return to earth, and he should behold Him standing on the earth. 3. The nature of his hope. He confidently believed that the very flesh which worms and corruption had consumed should be restored, and the very eyes that worms had eaten out having been restored should look upon his Redeemer. 4. Mid

all the changes that should pass over his lowly grave, and all the transmutations of matter, that his identity would not be lost from the mind of God, so that it would be impossible to restore it ; but that it would be himself and not another. This has been the hope of the people of God in all ages.

CHAPTER X.

THE NATURE OF MAN CONTINUED.

That Job believed that all consciousness and intelligence would cease at death is evident, first, from his declaration that if he had died he would have been as though he had not been. Hence his condition would have been the same that man's was before he was created. 2. Speaking of the condition of the fathers after death, whose sons should survive them, Job says, "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job xiv. 21. If the soul of the parent were conscious and could perceive what is transpiring upon earth, with what interest would he watch over his sons? Could they be elevated to posts of distinction and honor, or be brought low without his knowing it? Certainly not. But according to David, the father shall not only not be able to see with the eye or hear with the ear, but shall lose the intelligent power of remembering that he ever had sons. He shall not only forget all things that he ever knew upon earth, but the very existence of his Father in Heaven. The last name that shall be erased from the good man's memory will be this sacred name. He cries, "Return, deliver my soul; Oh, save me for thy mercy's sake. For in death there is no remembrance of thee; in the grave who shall give thee thanks?" Psa. vi. 4, 5.

1. Memory is the intellectual power of recalling to mind what a person had once known. Never while the least glimmering of intelligence remains will the dying saint forget his God. But so utterly powerless are all the intellectual powers of man in the death state, that memory loses its hold upon all he had ever known. 2. The intellectual faculties that had contemplated the goodness

and mercy of God, are powerless in death, and the tongue that broke forth in songs of praise and thanksgiving, is silent as the voiceless tomb. It is the work of living men to praise the Lord, not of dead men. At another place the sweet singer of Israel gives the reason why he will praise the Lord while he lives; because when he is dead (1) he will not have ANY BEING, and (2) his thoughts will have perished. He exclaims, "While I live will I praise the Lord; I will sing praises unto my God while I have any being. Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psa. cxlvi. 1-4. Mark (1) David says, "I will praise God while I live," thus clearly implying that when dead he could not praise the Lord. 2. He says, "I will sing praises unto my God while I have any being," implying (1) that death is a state of non-being, and (2) while in this condition he cannot sing praises unto his God. 3. We have the perfect CONVERSE of the process of man's creation. He was made of earth and constituted a living thinking man by the communication of the breath which caused life. The process is reversed—his breath goeth forth, and as the result, he returns to his earth, and his thoughts perish. The aggregate of a person's thoughts constitute all his intelligence. If any thing leaves the man with his last breath it has no thoughts, and consequently is no part of man's intelligence. The word, faculty, signifies power or ability to do. His intellectual faculties therefore are his intellectual powers to think. It is the function of these faculties therefore to think, or evolve thoughts. Before therefore it can be affirmed that a man's thoughts are perished, the cause, or power to think must have previously perished. Memory is a congeries of intellectual faculties—these having perished in death, there is no remembrance of God or any thing else. Think of disembodied souls in heaven, paradise, or hell without thought!

David gives another reason why the dead praise not the Lord, namely, because they go down into silence. He

exclaims, "The dead praise not the Lord, neither any that go down into silence." *Psa. cxv. 17.* In reference to which please observe, (1) the contrast between the language used by the pious Psalmist, and that of pious poets of the present day. The pious poet exclaims,

"And when my voice is lost in death,
Praise shall employ my nobler powers."

The idea of a dead man having power to praise God, when he has lost his powers, may be consistent for a poet, but certainly not for a sane man. 2. The dead praise not the Lord, because they have gone down into silence. How can they be silent, and yet praise the Lord? All the noble powers of the body and mind are powerless in death and consequently all their functions must have ceased. In beautiful language one writes, "The eye is impenetrable to the light of day, the ear is deaf to the charms of music, and the tongue is silent in the land of deep forgetfulness." All the descriptions of heaven I have ever read or heard, represent it as being vocal with songs of praise. If one redeemed saint were there, his songs of praise would mingle with the countless voices of the angelic hosts 'n the high praises of God. But no—the dead cannot praise God. They have gone to that land where deep silence reigns—where no voice nor sound will be heard until God's dead men shall awake from the dust of the earth and sing. *Isa. xxvi. 19.*

David informs us just when the dead shall praise God;—not when they go down into the silence of death,—but when they arise from the dead and praise and give thanks to God. He has also given us a graphic description of that silent land—not Paradise where the righteous are preserved intact—but the land of destruction. Addressing the great God he says: "Wilt thou show wonders to the dead? Shall the dead rise and praise thee? Selah. Shall thy loving kindness be manifested in the grave, or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" *Psa. lxxxviii. 10-12. 1.* These six interrogatives

must all be answered affirmatively. Thus, God "will show wonders to the dead;" "the dead shall rise and praise" Him; his "loving kindness shall be declared in the grave; and his faithfulness in destruction." His "wonders shall be known in the dark;" and his "righteousness in the land of forgetfulness." 2. The dead must **ARISE** before they can praise God. 3. The place to which man goes when he dies is a land of "darkness" and "forgetfulness"—a "land of destruction." Heaven, or Paradise, is represented as a place of light and preservation, where the memory of all its inhabitants shall be quickened to recall all they had ever known.

Solomon inherited his father's sentiments in regard to the condition of man in death. According to the foregoing testimony of David and Job all men irrespective of age, character, or condition, go to one place. Solomon goes further and affirms that man and beast die alike, and all go to one place. He says, "For that which befalleth the sons of men befalleth the beasts; even one thing befalleth them; as the one dieth, so dieth the other, yea, they have all one breath; so that a man hath no pre-eminence above a beast; for all is vanity. *All go unto one place*; all are of the dust, and all turn to dust again." Eccl. iii. 19, 20. Man and beast go to the same place. If one goes to heaven so does the other. If one goes to Paradise so does the other. Nothing leaves the body when they die except the breath; for the same Hebrew word rendered breath at the nineteenth verse is rendered spirit at the twenty-first verse. If it means breath in one verse it means breath in the other; or if it means spirit at the twenty-first verse, it means spirit at the nineteenth verse. The Hebrew word *Ruah* means the same when referring to the death of man and beast. The only point of contrast the wise man notes is the fact that the breath of one goes up and the breath of the other goes down. Man being upright his breath ascends, while beasts breathe down to earth. The same Hebrew word is translated breath when used with reference to man and beast indiscriminately in Gen. vii. 15. Why did not King James' committee make

Solomon affirm that man and beast have one spirit? That would prove too much for the advocates of immortal-soulism.

Again Solomon teaches the utter unconsciousness and unintelligence of man in death. He introduces a simile to illustrate the difference between a living and a dead man. He says, "For to him that is joined to all the living there is hope; for a living dog is better than a dead lion. For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love and their hatred, and their envy is now perished. Neither have they any more a portion forever in anything that is done under the sun." Eccl. ix. 4-6. Please observe (1) that all hope is associated with living men, and not dead men. To him that is joined to all the living there is hope; clearly teaching that to him who is joined to the congregation of the dead, there is no hope while in that condition. Job having described the condition of all the dead, exclaims "Where now is hope?" Implying that there is no hope for him while dead. He then answers his own question, and shows that the only hope for man after death is in a resurrection of the same man who dies. But how can this idea be reconciled with the theory that the intelligent and responsible man never dies?—that nothing but an irresponsible unintelligent body dies, while the deathless and intelligent spirit is transported to realms of bliss?

2. The contrast between a living and a dead man is compared to the difference between a living dog and a dead lion. The contrast in the illustration is between one of the noblest and most powerful beasts, and one of the most inferior beasts. So utterly powerless is a lion, the king of beasts, under the dominion of death, that even a living dog is better than he. A living dog is worth something, but a dead lion is worth nothing. Just so in reference to man, associated with all living men there is hope and knowledge; but associated with the dead there is no hope—no knowledge. Unless the nature in which knowledge

and hope inhere dies, then the analogy between a living and a dead man is destroyed. Why should the wise man affirm of that when dead that it had no knowledge, if it had none when living? Who would affirm of a dead tree that it had no knowledge? Why not? Answer: Because a *living* tree has no knowledge. Why the contrast between life and death, knowledge and no knowledge, if that part of man which lives and exercises the faculties of knowledge and emotion does not cease to exist? It is affirmed of the intelligent part of man that it is deathless—hence as far as the continuation of knowledge is concerned, there is no contrast between his condition in life or death. We are therefore forced to the conclusion that the nature of man in which knowledge inheres dies; and that man's condition in death is as hopeless, and unintelligent as that of the proud king of beasts when dead. No wonder that his sons may be exalted and he know it not, or that they are brought low and he perceive it not. No marvel that none but living men can praise God—that the dead cannot praise Him, because their “memory” is perished—their “thoughts are perished”—“they know not anything.” What a striking analogy between the “living praising God,” because “the dead cannot praise him,” and the living having knowledge, but the dead having no knowledge.

These were the sentiments of David and his son Solomon. But Solomon leaves no doubt as to his views in regard to what becomes of all the intellectual and moral faculties of the mind, when man dies. Intellect, moral sentiment, passion, all die. The noblest and the meanest passions perish alike. Their love, hatred, and envy have perished. Think of heaven without knowledge, hope, or love, or hell without hatred and envy, and you have the only heaven or hell the Bible gives dead men. What would an immortal soul be fit for without knowledge, love or hope? A living dog would be worth more than such a soul. In view of the fact that all a man's wisdom, knowledge and power utterly perish with the man in death, the wise man exclaims, “Whatsoever thy hand findeth to do, do it with

thy might ; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." Verse 10. It is denied by theologians that the only part of man that dies, has any knowledge or wisdom or power to devise, *out* of the grave ; then why affirm of that *in* the grave that it has no knowledge, wisdom, or power, when it has none of these faculties *out* of the grave? No one would say that a house has no knowledge or wisdom in the grave. Why not? Answer, Because it had none *out* of the grave. If the soul is the intelligent part of man, then the soul must die and be laid away in the grave, and remain there until the resurrection, in a state of unconsciousness, unintelligence, having no love, hatred or power. Or has a man two intelligent natures, one of which dies, and all its knowledge, wisdom, love and hatred perish, while the other possesses a deathless nature, all of whose faculties, intellectual and moral, are more alive after the death of the other half than before? How much more consistent to believe that when the man is dead that all his faculties, physical, intellectual and moral, have perished, and all their functions have ceased. This is the Bible view, versus the Platonic view.

The following writing of Hezekiah king of Judah is expressive of his views in regard to what would have been his condition had he died as the Prophet had informed him he should. It reads thus : "The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness : I said in the cutting off my days, I shall go to the gates of the grave ; I am deprived of the residue of my years. I said I shall not see the Lord even the Lord in the land of the living ; I shall behold man no more with the inhabitants of the world. Mine age is departed, and is removed from me as a shepherd's tent ; I have cut off like a weaver my life ; he will cut me off with pining sickness ; from day even to night wilt thou make an END OF ME. Behold, for peace I had great bitterness ; thou hast in love to my soul delivered it from the PIT OF CORRUPTION ; for thou hast cast my sin behind thy back. For the grave cannot praise thee, death cannot celebrate thee ; they

that go down to the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day." Isa. xxxviii. 9-12, 17-19. In reference to the foregoing please observe, (1) if death demolishes the prison, and emancipates the immortal spirit to soar away through the celestial regions to that blest city of light and love, then it was not a very great favor to bolt the door of the prison and retain the prisoner fifteen years. 2. If Hezekiah possessed a conscious intelligent soul which could live independent of the body, and progress in bliss and glory to all eternity, then his unconscious unintelligent body was nothing but a worthless appendage, whose separation from the soul should rather be looked upon as a blessing instead of a curse. After his sins had been pardoned, it would certainly have been a greater blessing to have gone direct to heaven, than to have remained on earth, mid sorrow and temptation, during fifteen years. Why then should he mourn because the days of his body should be cut off, and thus deprived of the residue of its years? Why feel so bad because he could not see the Lord in the land of the living? Could not his living soul look upon God, and behold "the inhabitants of the world" while his body was mouldering in the dust? But if he believed that he was a poor mortal man, and that when he was dead he was just as unconscious, and unintelligent as he was before he existed, then there was a good reason why he should mourn as the dove, and chatter as the swallow, when he expected to die, and rejoice and praise God when he had learned that he should not die. 3. Hezekiah believed that his days as an intelligent being would have been cut off, that he as a unit man would have passed through the gates of the grave, and thus be deprived of the residue of his days. 4. He believed that he would be cut off from the land of the living, and be placed in a condition in which he could not see the Lord, or behold man or the world. So that he could not be in a conscious state either in heaven or upon earth. Where then did he expect to go? Answer, To "the grave," or "the pit of corruption." 5. He believed that death would "MAKE AN END OF HIM." What

stronger language could he have used to denote the entire destruction of all that constituted him a man? 6. He believed, most emphatically in the mortality of his soul. He affirms that God by preventing his death had in "love to his soul delivered it from the pit of corruption"—thus plainly teaching that if he had died that his soul would have gone "to the pit of corruption"—the soul therefore must be corruptible; and if corruptible, not immortal. There is a striking analogy between Hezekiah and Job in regard to the mortality of the soul. Job says, "So that my soul chooseth strangling and DEATH rather than my life." Job vii. 15. A soul that can be strangled to death is no better than a mortal body. But the nature of the soul will be investigated in its proper place. 7. The grave is used by metonymy for the dead in it to avoid tautology in the declaration, "For the grave cannot praise thee, death cannot celebrate thee"—but "the living, the living, they shall praise thee as I do this day." Thus harmonizing with Isaiah and Solomon in their teachings that no part of man survives death which is capable of contemplating the goodness and mercy of God, and singing songs of praise and thanksgiving. It must be the intelligent part of man which appreciates that what God has done for man, and manifests its gratitude in songs of praise and thanksgiving. What does an unconscious, unintelligent lump of clay know about God or his claims upon man? If man has an intelligent soul which survives death, why cannot it praise God just as well after the death of the body as before? These are difficulties which cannot be reconciled with the theory which teaches that all that is responsible and intelligent about man survives death, and is just as capable of gratitude and praise after death as before.

The dead are represented as being utterly ignorant of what is transpiring on earth. Addressing the great God, Isaiah says, "Doubtless thou art our Father though Abraham be ignorant of us, and Israel acknowledge us not." Isa. lxiii. 18. Christ said, "Blessed are the eyes which see the things which ye see; for I tell you that

many prophets and kings have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them." Luke x. 23. If Abraham was alive and intelligent cotemporaneous with Isaiah, and those with whom he was associated, why could he not see them? But according to king Hezekiah, a dead man can neither see God in heaven, nor behold man on the earth. This is a very good reason why Abraham could not see a generation of men who lived subsequently to his death, and why kings and prophets who had died previously to Christ's day, could not see the grand and glorious events associated with the era of his manifestation. But Christ said to his disciples "Blessed are *your* eyes, for they see," thus clearly implying that those kings and prophets could not see. And why could they not see the stirring events which characterized Christ's era? Christ says they desired to see those things which his disciples had seen, but died without the sight. This testimony demonstrates that the dead can neither see or know anything that transpires on earth.

CHAPTER X.

THE RESURRECTION OF THE DEAD.

Having shown that nothing leaves the body when a man dies except the breath of life, and that the nature in which all consciousness and knowledge inheres perishes at death, and remains in an unconscious state until the resurrection of the dead, I will proceed to show that all future life, consciousness, intelligence, and hope are suspended upon the resurrection of the very man who dies, and is buried.

In all the Bible history of past resurrections, and references to future resurrections, there is no account of a conscious, intelligent entity returning to the body ; but in every text the intelligent responsible man is represented as dying, being buried and raised from the dead. Why should it be considered so great a sacrifice for Abraham to sacrifice the house in which his beloved son dwelt, if by that act he should emancipate his immortal spirit to exchange the sorrows of earth for the bliss of heaven? But Abraham had no such hope to console him in that trying hour. The great test laid upon him involved the infliction of death upon his son. The Apostle Paul has withdrawn the veil and revealed the hope that reconciled the venerable patriarch to the commission of the terrible deed. It was not that his real son possessed a nature that could elude the dagger's point, and Phoenix-like rise from the ashes unscathed by the flames that had consumed the tenement of his beloved son. No, no, Abraham's hope centered in no such Utopian views of unreal existence. We read, "By faith Abraham, when he was tried, offered up Isaac ; and he that had received the promises offered up his only begotten son. Of whom it was said, That in Isaac shall thy seed be called ; accounting that God was

able to raise him up, even from the dead; from whence also he received him in figure." Heb. xi. 17-19. Abraham's only hope that he should ever see his son again after having slain him, was in his reliving from the dead; and he received him from the dead by type; thus demonstrating that the hope of the father of the faithful will be realized in the resurrection of the dead, not in the immortality of the soul. What was Abraham's hope has been the hope of all his great family.

Of the same import is the teachings of Christ in his reply to the Sadducees, who propounded the question concerning the woman who had seven husbands, all of whom died, with the woman. They wished to know which of the seven could rightfully claim her, when the eight should be raised from the dead. "And Jesus answering said unto them, The children of this world marry and are given in marriage; but they which should be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection. Now that the dead are raised even Moses showed at the bush, when he called the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not the God of the dead, but of the living; for all live unto him." Luke xx. 34-38. Please observe

1. The Sadducees shaped their question so as to meet fairly the doctrine concerning the dead, which they understood Christ to teach. If they had understood Him to teach the separate existence of spirits, between death and the resurrection their question would have been adjusted to that view. In that case the difficulty between the spirits of the seven husbands claiming one wife would have occurred at the death of the last husband and the wife. The question would have been, At *death* whose wife shall she be, not at the resurrection. They understood Christ to suspend all hope of future life upon the resurrection of the dead. Thus they pass in silence over an intermediate state.

2. Christ appealed to the testimony of their own accredited witness, through whom to prove the resurrection of the dead. But how did the language of God, quoted by Christ, prove the resurrection of the dead? Answer. By repeating the pledge that He had made to Abraham, Isaac and Jacob, as the assurance that He would be faithful in the fulfillment of the promise He had made to them, to give them the land of Canaan for an everlasting inheritance. Gen. xvii. 8. According to Paul's commentary upon this promise, these patriarchs died without having received the promised inheritance. Heb. xi. 8-10, 13. Before therefore the pledge that God had given these worthies can be redeemed, they must be raised from the dead, and enter upon the eternal possession of the promised land. Thus, Moses triumphantly taught the resurrection of the dead, by repeating that pledge of the great God which necessitates their resurrection.

3. The promises covenanted to Abraham and his seed, cannot be fulfilled to dead men, therefore they must be raised from the dead to receive them.

4. These promises not only necessitate the resurrection of all those to whom they were made, but their immortalization. To hold an inheritance at all, they must have life, but to hold it for ever they must have eternal life. Hence the hope of all the sleeping saints is suspended upon the resurrection not only for future life, but for eternal life.

5. As the Sadducees shaped their question to fairly meet the issue between them and Christ, so Christ on the other hand shaped his argument to fairly meet the issue between Him and the Sadducees. Christ's premise must be looked at from a Sadducean standpoint. Thus, God is not the God of the dead who shall never live again, (as the Sadducees believed,) but He is the God of Abraham, Isaac, and Jacob; therefore Abraham, Isaac, and Jacob must live again; for in his covenant whose fulfillment is as sure as his own immortality, they all live unto Him. Christ either proved the resurrection of the dead or else He failed to prove what He adduced Moses to prove. But even the Pharisees acknowledged that He had answered the Saddu-

cees well. To have answered the Sadducees at all, He must have proved the resurrection of dead men; and to have proved the resurrection of dead men, then the testimony of Moses and his own argument must be in perfect accord. Referring directly to the promise that God had made to Abraham, and which Christ had quoted to prove the resurrection of the dead, Paul says, ("As it is written I have made thee a father of many nations) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were." Rom. iv. 17. Thus when Christ declared in the present tense (when referring to the heirs of the promised blessings) that all live unto Him, He called those things which are not, as though they were.

Job suspends all hope of future life upon the reliving of the same man who dies and wastes away. He asks one of the most important questions ever propounded to mortal man, one which the learning of Greece and Rome, and all the philosophy of man has never been able to answer. After having followed man into the grave, and having seen all that constituted him a man, waste away as floods when decayed and dried up, he then propounded the all-important question, "If a man die shall he live again?" Not if his *body* die shall it live again, or if his body die shall his *soul* continue to live; but shall the *man* who *dies* live again? Thus teaching unmistakably that all hope for men after death depends upon the reliving of the identical man who dies and wastes away. Again the good man of Uz expresses his resignation to his condition in death. He adds, "All the days of my appointed time will I wait, till my change come." Where did Job expect to wait between death and the resurrection? In heaven? or Paradise? No. He describes the place in which he expected to wait. He also describes his companions. He said, "If I wait, the grave is mine house. I have made my bed in darkness. I have said to corruption, Thou art my father; to the worm, Thou art my mother, and my sister. And where now is my hope." Job xvii. 13-15.

Clearly implying that there is no hope for man while in the death state.

Why did not one of Job's friends reprove him for the inconsistency of such despondency? Why my dear friend, he might have said, if he had believed it, do you not know that you possess a deathless spirit that will be singing the high praises of God in heaven, while worms and corruption are preying upon your dead body? In the nineteenth chapter, verses 25-27, Job answers his own question, showing where is hope for a man in the apparently hopeless condition he had so graphically described. He exclaims: "Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me."

The following points are clearly expressed by Job in regard to his hope. 1. The time when his hope should be realized, not when he died, but at the latter day. 2. The place in which he should realize the fruition of his hope, to wit, upon the earth, when his Redeemer should stand upon it. 3. Not that a disembodied spirit should see God, but the same body that worms had eaten out, and the same flesh restored that worms had consumed, should look upon his Redeemer. 4. "Whom he should see for himself and not another." Thus teaching the preservation of his identity in the mind of God, and its restoration—that it should be the identical Job himself, and not another Job. David's hope agrees perfectly with Job's, in reference to the time after death when he expected to see God; and he was perfectly satisfied to wait for its fruition until he should wake from the last long sleep. When comparing his hope with that of worldly men who have their portion in this life, he exclaims: "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake

with thy likeness." Psa. xvii. 14, 15. When did David expect to wake in the likeness of God, and behold his face? When he should close his eyes in death? or when he should awake from the death sleep? Answer: When he should awake in the morning of the resurrection, or at the latter day when his Redeemer shall stand on the earth. This is the grand epoch, according to Paul when all the sleeping saints shall awake with the likeness of their Redeemer. He says, "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. iii. 20, 21. Thus, Job, David, Paul and all Christians have the same hope. None have expected their reward until their Redeemer comes and raises them from the dead in his own likeness.

To understand and appreciate David's hope we must read what Peter and Paul have said concerning his death. Paul says, "For David, after he had served his own generation by the will of God, fell asleep, and was laid unto his fathers, and saw corruption." Acts xiii. 3. Death and resurrection, sleeping and waking are antithetical terms; if his going to sleep denotes dying, then waking out of sleep must represent his resurrection, or re-living. 1. At which of these points of time did David expect his reward? Answer. When he shall be raised from the dead. 2. Instead of going to heaven at death, he went into corruption; but when his expectation shall be realized he will awake with an incorruptible body like the incorruptible body of his Redeemer. But Peter leaves no room to doubt as to where David went at death, whether to heaven, or the grave. He was afraid that his Jewish congregation would confound David the Prophet with Christ concerning whom he prophesied. Thus he said, "Men and brethren let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day." Inasmuch as if he had said David was not speaking of his own resurrection, for first he died and was buried, and his sepulchre is with

us to-day. If you don't believe it, go and see that it remains undisturbed—but "being a Prophet he spake of the resurrection of Christ." Again the Apostle was afraid that those to whom he was speaking would understand him to teach that David had ascended to heaven, instead of Christ, thus confounding the Prophet with the one concerning whom he prophesied. Hence he said as recorded at the thirty-fourth verse, "For David is not ascended into the heavens." 1. If any man would be permitted to go to heaven at death it would have been David. 2. Where had David been during the fifteen hundred years that had elapsed after his death? According to Peter's positive statement, he had been in his sepulchre; and he expected before his death to remain there until he should awake in the likeness of God.

According to David in the eighty-eighth Psalm, God "will show wonders to the dead," his "loving kindness in the grave," "his faithfulness in the land of destruction," "make known his wonders in the dark," and his "righteousness in the land of forgetfulness;" and as the result "the dead shall rise and praise him." In the foregoing enumeration there are six terms expressive of the condition of intelligent men, who contemplate the goodness of God, and express their gratitude in songs of praise. 1. They are dead. 2. They must rise from the dead before they can praise God. 3. They are in the grave, and the loving kindness of God must bring them out of the grave, or there is no hope for them. 4. They are destroyed, and the faithfulness of God must restore them or they will remain destroyed to all eternity. 5. They are in a dark place, and God's wonder-working power must bring them out, or they will never again behold the light of day. 6. They are in a land of forgetfulness, and the righteousness of God must restore their intellectual faculties, or they must remain oblivious forever to all they had ever known. Let those who can, reconcile such illustrations of the place and condition of the dead, as those just quoted, with the idea of all good men going to Paradise, or heaven, at death. I cannot.

Of the same import is the testimony of Isaiah. Addressing the great God he says: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. xxvi. 19.

1. He represents God's men as being dead. In whatever locality they remain between death and the resurrection, they are dead. 2. They are asleep. It is a sleep which is a fit symbol of death; and therefore the most profound of all sleeps, and consequently a dreamless sleep. In profound sleep there is no consciousness. 3. That which is asleep must awake before it can praise God. 4. They are not dwelling in heaven or hell, but in the dust of the earth—not on the earth's surface, but under it, and must be cast out of the earth. If they are in a subterranean region beneath the earth's surface, which some men call Paradise, then even God's people are dead, and must be waked out of the death sleep before they can sing. Surely if they had souls or spirits any where in a conscious state could they not sing just as well out of the body as in it?

As before shown, the Sadducees understood Christ to teach the unconsciousness of the dead, and the necessity of their resurrection, before they could communicate with each other. The difficulty with the seven husbands in reference to the one wife will not occur until they shall be raised from the dead. It would have to occur at death if they had been conscious. Lazarus, the widow's son, and the nobleman's daughter, had to be raised from the dead before they could communicate with their friends. We find no account of an intelligent part leaving any of these persons. They give no account of where their souls had been, or what they were doing while their bodies were dead. It is strange that Lazarus should have nothing to report to his sisters as to what he had seen and heard while his unintelligent body was dead. All the evidence thus far goes to show that the whole intelligent being dies, and remains unconscious to the resurrection. Christ rep-

resents the part of man in which goodness and badness inheres, which must be the intelligent responsible man, as being in the grave, and dependent upon a resurrection from the dead in order to a reward or punishment. He said to the multitude assembled at the pool of Bethesda: "Marvel not at this for the hour is coming, in the which all that are in their graves shall hear the voice of the Son of God and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." John v. 28, 29.

According to the language of Christ the nature in which moral character inheres—the responsible part of man's nature in which virtue or vice inhere—is slumbering in the grave. All in the graves hear the voice of the Son of God and come forth; they in their graves who have done good, and they in their graves who have done bad. There can be no merit or guilt where there is no intelligence and free moral agency. Good and bad conduct, rendering men worthy of reward or punishment, must be the result of intelligent action in reference to law—intelligent action in reference to law, evidence, free moral agency. Free moral agency involves responsibility; responsibility involves merit, or demerit; all of which must have inhered in the dead men in their graves, or they that have done good and bad who are in their graves could not hear the voice of the Son of God, and come forth. Thus teaching beyond all doubt that the intelligent responsible man dies, and unless quickened to life again must remain dead.

2. "They that have done good to the resurrection of life; and they that have done evil to the resurrection of condemnation." What part of man shall be the subject of reward or punishment? Answer: the intelligent, responsible man, who reasons, wills, and acts. But this class of men are in the graves and come forth to receive the reward or punishment. Thus, all future life, intelligence, reward or punishment, hinge upon the resurrection, and not the immortality of the soul. Christ gave the bereaved sisters of Lazarus all the consolation the Gospel affords.

He did not say as most ministers of the present day would have done, Your brother is not dead, he is in heaven. That would have contradicted what He had told his disciples. "Then said Jesus unto them plainly, Lazarus is dead." John xi. 14. Martha believed that her brother was dead. "Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died." Verse 21. "Jesus saith unto her, Thy brother shall rise again." Verse 23. In this reply, Christ refers to the only means by which He could restore Lazarus to his bereaved sisters, to wit: the resurrection of the man who had died. Martha's hope centered in the resurrection of her brother when all righteous dead shall be raised. Her hope was resultant from the teachings of her Savior; and therefore a Gospel hope. "Martha saith unto him, I know that he shall rise again in the resurrection, at the last day." Verse 24. 1. Martha did not believe that any part of her brother survived death; but that all that constituted him a man had died, and must be raised, before she could see him. 2. She did not expect to see him until he should be raised at the last day. "Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die." Verses 25, 26. According to the last verses quoted, the only hope for even the dead who had believed, was in their resurrection to life. But why shall those living and believing at the last day never die? The Apostle Paul answers this question. Addressing the Church at Corinth he says: "Behold I show you a mystery; we shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. xv. 51-55. Thus those living at the time of the resurrection at the last day will never die, because they will be changed from mortality to immortality, as Enoch and Elijah were without having tasted death. But the foregoing language of Martha and Christ

plainly teach that the only hope for the living or the dead is either in the re-living of the identical men who died, or in a radical change of their mortal constitutions which shall make them immortal without having to die, and be raised from the dead. All that was represented by the name Lazarus was in the rock-bound cave. The stone having been rolled away Jesus "cried with a loud voice, Lazarus, come forth! And he that was dead came forth, bound hand and foot with grave clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go." Verses 43, 44. Was all this a splendid farce? Or was the real Lazarus dead, and buried in that cave? Christ did not raise his eyes heavenward and call his soul down from heaven, and then down into the tomb and call for his body to come up; and then unite them, making one man out of the two. No, the intelligent man who heard and understood what his Lord said, was in the grave, and nowhere else. When Christ would give his Father the strongest assurance that He could give, that of all He had given Him He would lose none, on what did He predicate that assurance? The immortality of the soul? No. What stronger assurance could He have given Him, than that a part of his Father's immortal nature was in every one of them? He had no authority to give any such pledge. He suspends the everlasting destiny of all the Father had given Him upon their resurrection from the dead, which would be surpassingly strange if He believed that each man possesses a deathless spirit. Hear Him as with majesty He exclaims, "And this is the Father's will which hath sent me that of all which he hath given me I should lose *nothing*, but should *raise it up* at the *last day*." John vi. 39. This language clearly teaches that unless He should raise his people from the dead He will lose them all—thus suspending all hope of future life upon the resurrection.

Again He says, "And this is the will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life; and I will raise him up at the last day." Verse 40. The converse of which is if

He should not raise them up at the last day, they will receive no eternal life. Thus predicating all hope of the sleeping saints ever obtaining eternal life upon their resurrection from the dead. If the soul is immortal, it cannot be lost. It cannot lose eternal life, because immortality excludes the possibility of death.

We now come to Paul's great argument, to prove the absolute necessity of a resurrection from the dead that the Christian's hope may be realized. There were some in the church at Corinth who denied the resurrection of the dead. The Apostle shows the awful consequences that would ensue if the dead should not be raised. "Now (he says) if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. xv. 12-19.

1. How can the Apostle affirm that all their preaching, and the faith of those who believe are vain, if the dead rise not? Could not their souls be amply rewarded for their labors and faith, even though their bodies should never be raised? 2. How can he limit hope to the present fleeting existence, even though that which dies should not be raised? It is claimed that faith and hope are attributes of the soul, and not of the body. If the soul is immortal, can it not hope on after the death of the body just as well as before? 3. How can the Apostle affirm that all the sleeping saints have perished if the dead shall not be raised? According to the faith of most professed believers in the Bible, the souls of the ancient worthies have been progressing in bliss and glory for thousands of

years, during which their bodies have been mouldering in the dust. If these souls are immortal, and have existed in bliss for thousands of years independent of their bodies, why can they not progress in happiness and glory to all eternity, even though their dead bodies should never be raised? But if man is wholly mortal, and death terminates his conscious and intelligent existence—so that he has no resurrection, no life, knowledge or reward—then indeed will they have perished unless they shall be raised from the dead. How can an incorruptible and immortal soul perish?

Again the Apostle appeals to his own personal example. He says: "If after the manner of men I have fought with beasts at Ephesus; what advantageth it me, if the dead rise not? Let us eat and drink; for to-morrow we die." Verse 32. Here the Apostle teaches (1) that all his sufferings and labors had been in vain, unless the dead should be raised; and (2) that if it were not for the hope of a resurrection he would adopt the motto of Epicurus, "Let us eat and drink for to-morrow we die." How could the Apostle thus affirm if he believed that he possessed a spirit which should live while God and angels live, and progress in bliss and glory to all eternity; or writhe in anguish and despair through the ceaseless ages of eternity? If he believed that he possessed such a deathless nature, it would certainly matter as to how he lived, whether a good or bad man, even though his dead body should never be raised. But upon the hypothesis that man is a unit being, that death kills his intelligent nature—then no resurrection, no future life, no reward,—no reward, no incentive to sacrifice. If such be the destiny of man, then it would be wise to adopt the Epicurian motto "Let us eat and drink and enjoy the present life to the best advantage, for it is all we shall ever have."

It is commonly believed that when the disembodied spirits of good men enter heaven, they are invested with spiritual bodies:—but the Apostle Paul teaches (1) that the spirit body is made out of this animal body, and (2) that it comes up out of the ground, and not that it is re-

served in heaven for man. He also presents several similes to illustrate the difference between the animal and spiritual bodies. He does not introduce the different kinds of flesh, and the difference between earthly and heavenly bodies to show different degrees of glory among the redeemed, but to show the difference in nature and position between the bodies of Christians that are buried, and the same bodies when raised from the dead. Having presented different kinds of flesh, different bodies, and their different degrees of glory, he says: "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body." 1 Cor. xv. 42-44.

1. The same *it* that is sown, is raised, the difference consisting not in identity, but in the nature of the same body in two conditions. It goes into the grave a corruptible body, it comes out an incorruptible body; it goes into the grave an animal body, it comes out a spiritual body. The different kinds of flesh represent the difference in the nature of the same body before and after the resurrection.

2. It is sown in weakness and dishonor, and raised in power and glory. The body raised will be as much more powerful and glorious than the one buried, as the sun is more powerful and glorious than the moon. The Apostle next affirms that "There is a natural body, and there is a spiritual body." Verse 4. He then adduces the proof of what he has just affirmed. He says, "And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit." Verse 45. The first Adam is adduced to represent man's present nature, as a weak, dishonorable, animal, corruptible body as laid in the grave; the second Adam is adduced to represent the same body when raised from the dead glorious, honorable, incorruptible, and spiritual. The Greek word translated by the King's Committee, is *psuchikon*, which signifies soulical or animal. The Greek word translated spiritual is *pneumatikon*, and is properly rendered. The Greek adjective

psuchikon is constructed out of the noun *psuche*, and cannot differ materially in meaning. The Greek adjective *pneumatikon* is constructed from the Greek noun *pneuma*, and must also agree with the noun from which it was taken. Christ was buried a *psuchikon* body and raised a *pneumatikon* body—or a spirit. Had he never been raised from the dead, He never could have become a life-giving spirit. All Christians are buried weak, dishonorable, corruptible and animal bodies. Hence if they shall not be raised from the dead, they never can become spiritual, glorious, honorable, and incorruptible. Thus the divine nature, power, glory and honor, will never be conferred upon man unless he shall be raised from the dead, or translated as Enoch and Elijah were.

The intelligent being who shall inherit the everlasting kingdom of God is now mortal and corruptible, and must be changed to incorruption and immortality before he will be qualified to inherit an incorruptible kingdom. Hence Paul says: "Now this I say brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold I show you a mystery; we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed." 1 Cor. xv. 51, 52.

1. Flesh and blood, and corruption are terms referring to man's present mortal nature. Hence the necessity of a radical change of man's physical nature before he shall be qualified to inherit an incorruptible kingdom.

2. Instead of man possessing an incorruptible soul or spirit, the dead are raised incorruptible. Thus the incorruptible man who shall inherit the everlasting kingdom, dies and is raised from the dead. Hence no resurrection, no kingdom.

The Apostle next proceeds to describe the nature of the change which shall take place, at the resurrection, both upon the righteous living and dead. He says, "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have

put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. But thanks be to God who giveth us the victory through our Lord Jesus Christ." 1 Cor. xv. 51-54, 57. 1. Instead of an immortal soul putting off a mortal body, the mortal body puts on immortality. 2. The glorious rewards of incorruptibility and immortality are not received until the last trumpet shall sound, and the dead shall be raised. Hence the doctrine of man's present immortality, or of his getting it at death, cannot be true. 3. The Christian does not get victory through Jesus Christ before he is raised from the dead—hence (4) no resurrection, no incorruption, no immortality, no victory.

Christ teaches the doctrine of no resurrection—no reward, thus suspending all hope upon the resurrection. He says, "But when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed: for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just." Luke xiv. 13, 14. If the righteous should receive any reward whatever between death and the resurrection, surely they would be amply rewarded for a few meals given in charity to the poor. This text clearly demonstrates the proposition of no resurrection—no reward.

The Apostle Paul represents the resurrection as the only hope for dead men. In vindication of this hope he made a noble defense before king Agrippa. He said, "And now I stand and am judged for the hope of the promise made of God unto the fathers; unto which promise our twelve tribes, instantly serving God day and night hope to come. For which hope's sake king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead." Acts xxvi. 6-8. Please observe (1) the resurrection of the dead was not only the hope which Paul preached, and upon which all Christians rely for salvation, but it was the hope which animated the twelve tribes of Israel, in all their sacrifices and offerings. 2. It was the hope of the fathers of the

faithful. The promise of God made unto the fathers can never be fulfilled unless they shall be raised from the dead. As has been abundantly proven, the promise made of God unto the fathers necessarily involves the great principles of an imperishable constitution and an immortal life; thus no resurrection—no imperishable nature, no immortal life.

3. It might be incredible that men or angels could raise the dead but not incredible with those who believe the Bible, that God should raise the dead; and certainly not with the twelve tribes of Israel, interwoven with whose national history are recorded the most stupendous miracles. If it be reasonable that God should implant in the mind of man longing desires for immortality which cannot be realized during the brief span of the present existence—if it be reasonable that He should suffer his people to die without realizing the fruition of these God-given hopes—if it be reasonable that He should make promises, and back them up with his own covenant, and oath, which can never be fulfilled without a resurrection from the dead, then it cannot be unreasonable that He should raise the dead. It is not incredible to believe that He can raise the dead. The same power that made man in the first place, needs but to be repeated to re-make him. Those who deny the possibility of the resurrection of the dead, "greatly err, not knowing the Scriptures nor the power of God."

Again the Apostle made the same noble defense before Felix. Having denied the false charge alledged against him, he frankly confessed the true one. He says, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers; believing all things which are written in the law and in the prophets; and have hope toward God—which they themselves also allow—that there shall be a resurrection of the dead both of the just and the unjust." Acts xxiv. 13, 14. 1. The Apostle declares the resurrection of the dead to be his hope, and the Israelites who had employed an attorney to aid them in the prosecution of their suit against Paul, endorsed the same hope. 2. He affirms that the writings of the law and the prophets had produced this hope. 3. The

Greek word *elpio* signifies expectation. Paul and his opposers expected the resurrection of the dead, and if the dead shall never be raised, their expectations, inspired by the law and the prophets, will never be realized. The coming of Christ and the resurrection of the dead, is the only hope the Gospel affords for the bereaved who mourn the death of beloved friends. The Apostle Paul, in his letter to the Thessalonians says, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others, which have no hope. For if ye believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him; for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trumpet of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. iv. 13, 14, 16-18.

Please observe (1) the heathen sorrow for their dead without hope; thus teaching that there is no hope apart from the resurrection of the dead. 2. If man possessed a deathless spirit he certainly could have hope though the dead should never be raised. Those who believe in the immortality of the soul expect to meet their Christian friends when they die. But Paul represents such as having no hope except in the resurrection of the dead. 3. These saints are represented as being in Jesus, but what is their condition? Answer. They are asleep. What, immortal souls asleep? But the Apostle declares plainly that they are dead in Christ, and must rise from the dead before they can ascend to meet Him,—thus instead of the Lord bringing them down from heaven, He brings them from the dead, (the same as God brought again his Son from the dead) and they ascend from the earth to meet Him in mid heaven. 4. "Wherefore (the Apostle says) comfort one another with these words." What words? Answer. That the Lord shall descend from heaven, and the saints

shall be raised from the dead and ascend to meet Him. These are the only words of hope or comfort the Bible offers for dead men. But if the souls of all the saints are immortal and go to heaven at death, then they can ever be with Christ, though their dead bodies should never be raised. There would then be no need of his return to earth, and the resurrection of the dead.

The Apostle represents the hope of all the worthies from Abel down, as hinging upon the resurrection of the dead. The animus of all their hopes, their heroic sacrifices and the triumphs of their faith, culminated upon the resurrection; for if there is *no* resurrection, then there can be no better or *worse* resurrection. See Heb. xi. 35. "These all died in faith, not having received the promises;" (Verse 13,) therefore if they should not be raised from the dead they never can receive these promises so confidently believed. But could not these promises be received by their immortal souls when they died? The revelator suspends the glorious privilege of reigning as kings and priests with Christ upon the re-living of the righteous dead. He says, "And they lived and reigned with Christ a thousand years." Rev. xx. 4. 1. They lived and they reigned—thus the reigning is predicated upon their living. 2. "But the rest of the dead lived not again until the thousand years were finished." Verse 5. 1. The phrase "the rest of the dead" clearly demonstrates that the first class named had been dead, and must live again, before they will be qualified to reign with Christ. 2. The declaration that "the rest of the dead lived not again until the thousand years were finished" clearly teaches that they will live again, when the period limited by the adverb *until* shall have run out.

Thus, re-living is the only hope of future life for any dead man. The foregoing Bible testimony is certainly sufficient to prove beyond all doubt that all future life for man after death, is absolutely dependent upon the resurrection of the dead, and not upon the immortality of the soul.

We have shown that the righteous and the wicked will be recompensed on the earth. We have also proven that man is unconscious and unintelligent between death and the resurrection. Also that all future life, consciousness, and responsibility are suspended upon the resurrection of the man who dies. But in the face of all this accumulated evidence it is still claimed that man possesses an immortal soul which survives the dissolution of the body, and goes to heaven or hell at death.

We have shown that the Hebrew phrase *nephesh chayiah* is used indiscriminately in reference to man and beast—also that every beast, bird, fish and insect is represented as possessing a soul. The word soul occurs five hundred and thirty-two times in the English version of the holy Scriptures—four hundred and seventy-six times in the Old Testament, and fifty-six times in the New. The word *soul* in the English version, is from the Hebrew word *nephesh*. This Hebrew word occurs in the Old Testament about seven hundred times, and is translated soul four hundred and seventy-one times; life, and living about one hundred and fifty times. The same word is also rendered *man, person, self, they, me, him, anyone, breath, heart, mind, appetite, the body, (dead or alive) lust, creature, and even beast*. It is twenty-eight times applied to beasts and every creeping thing. The Greek word *psuche* of the New Testament corresponds with the Hebrew word *nephesh* of the Old. It occurs one hundred and five times, and is translated soul fifty-nine times, and life forty times. This word is also rendered *mind, us, you, heart, heartily*, and is twice applied to the beasts that perish.

In over eight hundred occurrences of the Hebrew and Greek words rendered soul, there cannot be found a qualifying word or phrase, which can possibly, by any law of language, be construed into the idea of an imperishable, deathless, or immortal nature; but on the contrary every term expressive of corruption, destructibility, and mortality is used to denote the nature of the soul. Any argument, therefore which would prove the mortality of the body will equally prove the mortality of

the soul. Parkhurst says that "*nephesh*, as a noun, hath been supposed to signify the spiritual part of man, or what we commonly call his soul. I must confess," says he, "that I can find no passage where it hath undoubtedly this meaning." The Hebrew word *nesme* is once rendered soul. This occurrence is recorded in Isa. lvii. 16. God says, "I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the SOULS which I have made." Taylor in his Hebrew Concordance says, that "*neshomoh*, or *nesme* signifies the chameleon, a kind of lizard which has its mouth always open, gaping for the air, on which it was once supposed to live." *Nesme* is rendered *breath*, *spirit*, *life*. This word is translated breath and spirit in the following texts to which I would refer the reader, without quoting them. Gen. ii. 7; vii. 22; Deut. xx. 16; Josh. xi. 11, 14; 1 Kings xv. 23; xvii. 17; Psal. cl. 6; Isa. ii. 22; xlii. 5. The foregoing texts express natural life whether in man or beast. *Nesme* never means soul independent of the material organization.

The different meanings of the word soul in nearly all its occurrences in the Bible, may be arranged under three general heads.

1. Person or creature.
2. The possessive case denoting personality, as *my soul*, *myself*, *his soul*, *himself*.
3. Life.

And (1) the word soul signifies PERSON in the following texts. Gen. xii. 5. "And Abram took Sarai his wife and Lot his brother's son, and all the substance that they had gathered, and the SOULS that they had gotten in Haran; and they went forth into the land of Canaan." Are immortal souls begotten and born? Abram went into the land of Canaan with his wife, nephew, and all the PERSONS that had been begotten in Haran. Again we read, "All the souls that came with Jacob out of Egypt, which came out of his loins, beside Jacob's son's wives, all the souls were three score and six; and the sons of Joseph, which were born to him in Egypt, were two

souls; all the souls of the house of Jacob, which came into Egypt, were three score and ten." Gen. xli. 26, 27. Three score and ten PERSONS went with Jacob into Egypt. If these souls were immortal they came out of Jacob's loins.

Again we read in Exodus xii. 19. "Seven days shall there be no leaven found in your houses; for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be stranger or born in the land." 1. These souls were born in the land. 2. They could be cut off with the sword, or killed with stones as the law prescribed. In Num. xv. 30, we read, "But the soul that doeth aught presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people." The law of God administered by Moses and his successors treated the soul of man as a mortal thing. God's law demanded that these souls should be executed with deadly weapons. In all the foregoing texts the word soul signifies the intelligent responsible person. All these souls were born of the flesh; and that which is born of the flesh is flesh. How can spirit be born of flesh? We might multiply texts by hundreds, of the same import. Most of the capital laws denounced death upon the soul that transgressed; and the death inflicted was invariably literal death, inflicted with literal weapons. A few sample texts of this character must suffice.

We read, "And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly DESTROYED, them, and all the SOULS that were therein, he let none remain. And the Lord delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and ALL THE SOULS that were therein. And the Lord delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that were therein, according to all that he had done to Libna. And they took it on that day, and *smote* it with the *edge* of the *sword*, and ALL THE SOULS that were therein

he utterly destroyed that day. And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly *destroyed all the souls* that were therein." Josh. x. 28, 30, 32, 35, 39. Also chapter xi. 11. "And they smote ALL the SOULS that were therein with the edge of the sword, UTTERLY DESTROYING THEM; there was not any left to BREATHE." In all the foregoing texts the word soul evidently means the intelligent persons who were in those cities; and that they were destructible and therefore mortal and could be killed with weapons of war there is no denying.

Ezekiel says, "The SOUL that sinneth, IT SHALL DIE." The responsible person who sins shall DIE. We read in the second chapter of the Acts of the Apostles, and forty-first verse, "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand SOULS." Three thousand persons were added to the church. Paul says, "And we were in all in the ship two hundred three score and sixteen souls. But the centurion willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land. And the rest some on boards, and some on broken pieces of the ship. And so it happened that they escaped all safe to land." Acts xxvii. 37, 43, 44.

1. These two hundred and seventy-six SOULS could be drowned. 2. A part could swim, and a part had to get on boards, and broken pieces of the ship to keep their heads above water. Wouldn't IMMORTAL SOULS make a fine figure straggling to shore on broken pieces of the ship? IMMORTAL SOULS that can be DROWNED TO DEATH, are no better than MORTAL ones. There were two hundred and seventy-six PERSONS on board that ship. According to James the *soul* is *mortal* and can *die*. He says, "Let him know, that he which converteth the sinner from the error of his way shall save a *soul* from *death*." 1. The terms SOUL and SINNER are used synonymously; thereby teaching that the SOUL is the intelligent responsible man. 2. This *soul*, or *sinner* can and will die, unless he is con-

verted. The word soul signifies *person* in the foregoing text. A LIVING SOUL is a LIVING PERSON ; a DEAD SOUL is a DEAD PERSON. Whiting translates the Greek word rendered soul in the common version, *person* in the following passages. The Revelator says, "And when he opened the fifth seal I saw under the altar the PERSONS of those slain on account of the Word of God, and on account of the testimony which they held, and they cried with a loud voice saying, How long O, Lord, holy and true, dost thou not judge and avenge our blood on those who dwell on the earth? And a white robe was given to each of them ; and it was said unto them, that they should rest yet for a short time, until their fellow-servants also, and their brethren that were to be slain as they were, should be filled up." Rev. vi. 9-11. Note (1) these souls were the *intelligent persons* who believed the Word of God and testimony of Jesus. 2. These souls or persons had *blood*, which had been shed on account of their fidelity to the word and testimony of Jesus. 3. They are to rest until their brethren shall be killed as they were—thus teaching that they were *mortal* souls, who could be slain with the sword. Not only does the word soul in this signification denote the intelligent responsible person, who have been martyred by millions, but by reference to the twentieth chapter of Revelations and fourth verse we may learn that they shall be raised from the dead. The Revelator says again, "And I saw thrones and they sat on them, and judgment was given for them ; and I saw the *persons* (Greek—souls) of those beheaded for the testimony of Jesus, and for the Word of God, and those who had not worshipped the wild beast, nor his image, nor had received the mark on their foreheads, or on their hands ; and they lived and reigned with Christ the thousand years. But the rest of the dead lived not until the thousand years were completed."—*Whiting*.

1. These souls are the intelligent persons who will sit on thrones and reign with Jesus Christ. 2. On account of their fidelity to the testimony of Jesus and the Word of God, their heads were cut off. 3. They will be raised from

the dead, as clearly taught by the declaration that "the REST OF THE DEAD lived not AGAIN;" thus demonstrating that they had been dead and had lived again.

The foregoing testimonies are amply sufficient to show that when the word soul means person, it relates to the intelligent responsible man, as a substantial being, and not as an abstract ghost, or spirit.

The word soul is never used in the Bible to denote a distinct spiritual entity, but always either to represent the whole man as an intelligent responsible being, or an attribute or quality of the man. The word soul is frequently spoken of as the thing possessed; thus, "MY SOUL," "HIS SOUL," "THEIR SOULS." Such phrases are supposed to teach the duality of man; and from the fact that the soul is represented as the thing possessed, the same as a man's house, or farm, they conclude, not without some show of plausibility, that the soul is a distinct entity. These phrases only denote self possession. We speak of a tree's branches, trunk, bark and roots. Is each of these nouns, which is represented as being possessed by the tree, a distinct tree? Or are they so many parts of one tree? The latter of course. Thus, man is divided into different parts, and the unit man is represented as possessing all these parts; but it takes all the parts to constitute the man. Divide an apple into twenty parts, and one part would be one-twentieth, two partstwo-twentieths, etc. The unit number includes all its parts, but no one fraction, nor any number of fractions, less than the whole, will contain the whole. Thus, I say *my body, my arms, my feet, my head, my eyes, my heart, my lungs*, and so on including scores of attributes, or parts of one man. But is each of these parts a distinct man? Is any of them a man at all? It takes them all to constitute one man. These phrases as before stated denote self possession; and are used with reference to beast, vegetables, trees, every living thing.

I will now introduce a few texts in which beasts and every living creature, are represented as possessing a soul in which the same distinction is made between the possessor,

and the thing possessed, that is made with reference to man. If such phrases denote a mortal body possessing an immortal soul, when applied to man, they mean the same when applied to beast or trees.

We read in Gen. i. 20. "And God said Let the waters bring forth abundantly the moving creature that hath life." Hebrew "SOUL"—margin. Also verse 30. "And to every beast of the field, and to every fowl of the air, and to every thing that creepeth upon the earth wherein there is life." Hebrew, "*living soul*"—margin. According to the first verse quoted, every fish that moves in the waters is represented as having IN IT a SOUL, and according to the second, every beast, bird, and creeping thing has IN IT A LIVING SOUL. In the following language of Job every living thing, (including man and beast) is represented as possessing a soul. Referring to the upholding power of the great God, he says, "In whose hand is the SOUL OF EVERY LIVING CREATURE." Job xii. 10. The soul of every living creature is the same as every living creature's soul. If the fact that man is represented as having, or possessing a soul proves the duality of every man, the same language proves the duality of every creature below him. If it proves a distinct spiritual entity for man, it proves the same for every living creature. It proves just as much for one as the other. Such phrases denote self possession.

In previous articles we have shown that *nephesh* is used with reference to every beast, bird, fish, insect, and creeping thing. These are all called *nephesh*, in the Hebrew Scriptures, and creatures in the English version. We would refer the reader to a few passages in which every creature below man is called a *nephesh*. See Gen. i. 21, 24; ii. 19; vi. 19; ix. 15, 16; Lev. xi. 46. In every one of the above texts *nephesh* is rendered living creature, except Gen. vi. 19, and in that text it is rendered LIVING THING. We might adduce many more, but the foregoing are sufficient to illustrate the point for which they were adduced, viz: that the same kind of evidence which is

adduced to prove the DUALITY of man will prove the same for every living creature.

Psuche in the Greek which corresponds with *nephesh* in the Hebrew, is applied to every fish in the sea. We read, "And the second angel poured out his vial upon the sea, and it became as the blood of a dead man; and every living SOUL DIED in the sea." Rev. xvi. 3.

In every place in which the word soul is applied to the lower order of animals, it either means the animal as a whole, or an attribute or quality of it, but never a distinct creature apart from the one to which it refers. The same phrase adduced to prove that man is a dual of two men, one mortal, and the other immortal, will prove the same of God. The great God says, "Your new moons and your appointed feasts MY SOUL hateth; they are a trouble unto ME; I am weary to hear them." Isa. i. 14. 1. Does such language teach that the being represented by the possessive pronoun *my*, is one God, and his soul another? one mortal, and the other immortal? If the application of such phrases to man proves that he is a DUALITY or TWO men, one *mortal* and the other *immortal*, it proves the same in regard to God. 2. The last clause of this verse explains the first. Thus, MY SOUL, ME, and I are used synonymously. Thus, "Your new moon and your appointed feast MY SOUL hateth,—they trouble ME,—I am weary of them." "MY SOUL," "I MYSELF." Again He says, "And I will set my tabernacle among you, and MY SOUL shall not abhor you." Lev. xxvi. 11. In this text also I and *my soul* are used synonymously. Thus, "I will set MY tabernacle, and MY SOUL will not abhor you." My soul is a Hebrew idiom for myself. Again at verse 30, we find the same phraseology. God says, "And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols; MY SOUL shall abhor you," i. e. I will abhor you. Again we read, "And they put away the strange gods from among them, and served the living Lord; and his soul was grieved for the children of Israel." Judges x. 16. That is HE WAS GRIEVED. Referring to God Job says, "But HE was in

one mind, and who can turn him? and what HIS SOUL desires, even that HE doeth." In this verse the pronoun HE and the phrase MY SOUL are used synonymously, and interchangeably—what HIS SOUL desires, HE does—that is, what HE desires, HE does. The Psalmist says, "The Lord trieth the righteous: but the wicked and him that loveth violence HIS SOUL hateth." *Psa. xi. 5.* The LORD trieth the righteous; but the wicked HE hateth. The Lord says, "Behold MY servant, whom I uphold; MINE elect in whom MY SOUL delighteth; I have put my spirit upon him," etc. *Isa. xlii. 1.* This language explains itself also. MY SOUL and I are used synonymously. Thus MY servant in whom I delight, I have put my spirit upon him. MY SOUL for MYSELF.

Again, God asks the question, "Shall I not visit for these things? saith the Lord; and shall not MY SOUL be avenged on such a nation as this. Shall I not visit for these things? saith the Lord; shall not MY SOUL be avenged on such a nation as this?" *Jer. v. 9, 30.* In both these verses I and MY SOUL are used synonymously in reference to one and the same being. We might also quote the following texts, which are of the same import, and nearly every one carrying its own explanation with it. *Jer. vi. 8; ix. 9; xii. 7; xiv. 19; xxxii.*

We will close this chain of testimony by quoting two more texts. God says, "Three shepherds also I cut off in one month; and MY SOUL loathed them, and THEIR SOUL also abhorred me." *Zech. xi. 8.* In this text also the first personal pronoun I and the phrase MY SOUL are used synonymously. Thus, the shepherds I will cut off, and I loathe them. MY SOUL abhors them, and THEIR SOUL abhors me. This form of speech is applied both to God and man. It must be explained by the same rule. What ever interpretation we give one we must give the other also. If this phrase proves a dual nature for man, it proves the same for God. There is no avoiding this conclusion.

We will now investigate a few of the same class of texts which we have considered in their relation to God and

beasts : for as has been abundantly proven the same class of texts adduced to prove that man possesses two distinct natures, one mortal and the other immortal, applies with equal force to God, and all inferior animals. Some of the texts which we shall adduce teach the mortality and destructibility of the soul, as the thing possessed, and not the possessor. In every passage in which the phrases MY SOUL, HIS SOUL, THEIR SOUL, MAN'S SOUL, SOUL OF MAN, occurs, they either represent the whole man, or an attribute or quality of the man. Abraham said to Sarah, "Say I pray thee thou art my sister: that it may be well with me for thy sake; and MY SOUL MAY LIVE because of thee." Gen. xii. 13. 1. Abraham believed that his soul was material, and mortal; that an Egyptian could kill it with a physical weapon. 2. Abraham uses the word ME, and the phrase MY SOUL synonymously and interchangeably. In the previous verse he says, "They will kill *me* and spare THEE." Thus to kill *his soul*, and to kill HIM were one and the same thing. Isaac said to his son Esau, "Now therefore, take I pray thee, thy weapons, thy quiver, and thy bow, and go out to the field and take me some venison; and make me some savory meat, such as I love, and bring it to me that I may eat; that MY SOUL may bless thee before I DIE." Gen. xxvii. 3, 4. "That MY SOUL may bless thee before I die;" thus using the phrase MY SOUL, and I synonymously. In the first text it was the thing possessed that would be killed by the Egyptians; and in this it is the one who possessed it. In the former it is ME and MY SOUL; and in this, it is I and MY SOUL—and in both cases this phrase represents the personality of the speakers, and not disembodied ghosts.

When from the high places of Baal, Balaam beheld the marshalled hosts, and future glory of Israel, he exclaimed, "Who can count the dust of Jacob, and the number of the fourth part of Israel? Let ME DIE the death of the righteous, and let MY last end be like his." Num. xxiii. 10. In the Hebrew, and the marginal reading, it reads, "Let *MY SOUL* die the death of the righteous." The translators understood this phrase to stand for the whole

intelligent being; thus they selected the English pronoun "ME" as the equivalent of the phrase MY SOUL. One translation they placed in the text and the other in the margin, thus clearly showing that they understood the pronoun ME, and the phrase MY SOUL as being identical in meaning. Of the same import is the following language of Samson. "And Samson said, Let ME DIE with the Philistines," or as the margin reads, let MY SOUL die with the Philistines. Judges xvi. 30. Here again the translators of the Bible have used the phrase "MY SOUL," and the pronoun "ME" as synonymous terms. But if this phrase was designed to teach the *duality* of man, it proves too much for the theory it is adduced to support. It clearly teaches the mortality of the soul—that it could die,—that crumbling walls ground it to powder, and Job believed his soul could be strangled to death. He says, "So MY SOUL chooseth *strangling* and *death* rather than life." Job vii. 15. The same person speaking in the previous verses says, "Then thou scarest ME with dreams, and terrifiest ME through visions." The ME who was frightened with dreams, and terrified with visions, would choose death even by strangling, rather than live in trouble and perplexity. Thus again, the phrase MY SOUL denotes the intelligent man. But if it denotes two men, then the soul-man is mortal, and can be strangled to death. When God spared David's life after he had committed a capital offense, he exclaimed in grateful remembrance of his mercy, "Thy vows are upon ME O God! I will render praises unto thee. For thou hast delivered MY SOUL from death. Wilt not thou deliver MY feet from falling that I may walk before God in the light of the living?" Psa. lvi. 12, 13. Again when referring to the same deliverance from death, "For thou hast delivered *my soul* from *death*—I will walk before the Lord in the land of the *living*." Psa. cxvi. 8, 9.

In the first text quoted David uses the pronouns *me*, *I*, and *my soul* synonymously; and in the second he uses the pronoun *I* and *my soul*, synonymously also. In both passages the *death* of the soul is placed in antithesis to

remaining in the land of the living. David not only believed that *his soul* was mortal and could die, but that it would die, and be buried, and be raised again from the dead. Addressing God he exclaims, "But God will deliver *my soul* from the power of the grave; for he will receive *me*." Psa. xlix. 15. David referring to his resurrection in another place, says, "I shall be satisfied when I awake in thy likeness." Psa. xvii. 15. Does not the personal pronoun *I* represent the same person, that the phrase *my soul* does? Only one David died and was buried, to be delivered from the power of the grave. Peter said, "David is both dead and buried." Acts ii. 29. I and *my soul* are used to represent the patriarch David, who died, was buried and will be raised again. Hezekiah tells us in the most explicit language, what would have become of his soul had he died. He says, "Behold for peace I had great bitterness; but thou hast in love to *my soul* delivered it from the pit of corruption; for thou hast cast all *my* sins behind thy back." Isa. xxxvi. 17. 1. The phrase "*my soul*" and I are used in reference to the same person. 2. If Hezekiah had died, *his soul* would have gone into the pit of corruption,—it was therefore both mortal and corruptible. The Lord said to the Prophet Ezekiel, "Behold all *souls* are mine; as the soul of the father, so also the soul of the son is mine; the *soul* that sinneth *it shall die*." Ezek. xviii. 4.

1. The phrases, soul of the father, and soul of the son, which are the same as father's soul and son's soul, are used interchangeably and synonymously with the word soul going before and following after, when referring to the same persons. Both these words and phrases represent the persons spoken of. The man who sins shall die, whether it be the father or the son. 2. But if it shall be urged that the soul is the intelligent responsible man, then it should be remembered that it is the soul that sins, and dies. By comparing Matthew's and Luke's testimony we shall find our Savior's interpretation of just what such phraseology means. He says according to Matthew, "For what is a man profited if he shall gain the whole world,

and lose *his own soul*? or what shall a man give in exchange for *his soul*?" Matt. xvi. 26. Luke renders the same language of our Savior thus, "What is a man advantaged, if he gain the whole world and lose *himself*, or be cast away?" Luke ix. 25. Thus according to Luke's version, for a man to lose *his soul* is to lose *himself*. *His soul* stands for *himself*. This is a decision from which there can be no appeal. Whiting in his translation of the New Testament, rendered the phrase "*souls of them*," which occurs in Rev. vi. 9; xx. 4, "*persons*," thus confirming the position we have abundantly proven.

Christ's *soul* also *died*. According to the prediction of Isaiah "*his soul*" was "made an offering for sin." Isa. liii. 10. "He poured out his soul unto death." Verse 12. Christ said in the prelude to his last suffering, "*My soul* is exceeding sorrowful even unto death." Referring to David who had foretold the resurrection of Christ, Peter said, "He seeing this before spake of the resurrection of Christ, that *his soul* was not left in hell (hades—the grave) neither did *his flesh* see corruption." Acts ii. 31. His soul not being left in the grave, and the resurrection of Christ, are two phrases referring to the same event, to wit: the resurrection of Christ. Christ and his *soul* are one and the same person, not two persons.

We have now investigated the Bible import of the strongest class of texts that are adduced to prove the *dual* nature of man, and have failed to find any evidence of the existence of any distinct spiritual entity, apart from the physical man.

The soul signifies life.

"And the Lord said unto Moses in Midian, Go return into Egypt; for all the men are dead which sought thy life." In the original it reads *nephesh*. All the men were dead who sought Moses' soul or life. In the following text *nephesh* is rendered life. "And the children of Dan said unto him, Let not thy voice be heard among us, lest angry fellows run upon thee, and thou lose thy *life*, with the lives of thy household." Judges xviii. 25. *Nephesh* in the following text is rendered soul but evidently means

life. David said to Saul, "Moreover, my father, see, yea see the skirt of thy robe in my hand ; for in that I cut off the skirt of thy robe and killed thee not, know thou and see that there is neither evil nor transgression in my hand, and I have not sinned against thee ; yet thou huntest *my soul* to take it." 1 Sam. xxiv. 11. Was Saul hunting for David's immortal soul to take it? No, he was in pursuit of David to take his life, that he should not supercede him in his kingdom.

In the following texts *nephesh* is five times rendered *life*. "And Joab came into the house of the king and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy *life*, and the *lives* of thy sons, and the *lives* of thy daughters, and the *lives* of thy wives, and the *lives* of thy concubines." 2 Sam. xix. 5. In the following texts *nephesh* is rendered *life*. "And Satan answered the Lord, and said, Skin for skin, all that a man hath will he give for his *life*, or *soul*. And the Lord said unto Satan, Behold he is in thy hand ; but save his *life*," or soul. Job ii. 4, 6. The Lord said to Moab, "Flee, save your *lives*, and be like the heath in the wilderness." In these verses the word *nephesh* is rendered *life*. In the following verse also *nephesh* is rendered *life*. The Lord said to Ezekiel, "When I say unto the wicked, Thou shalt surely die ; and thou givest them no warning, nor speakest to warn the wicked from his wicked way, to save his *life*," or soul. Ezek. iii. 18. David says, "Let them be ashamed and confounded together that seek after my soul to *destroy* it." Psa. xl. 14. Were David's enemies seeking after his immortal soul to *destroy* it? No, they were seeking after his *life* to destroy it. See also Prov. i. 19. Solomon says, "So are the ways of every one that is greedy of gain ; which taketh away the *life* (Hebrew—*nephesh*, *soul*) thereof of the owners thereof." God says by Jeremiah the Prophet, "And I will give thee into the hand of them that seek thy *life*." Jer. xxii. 25. Was Nebuchadnezzar king of Babylon, seeking the immortal souls of the children of Israel? for the Hebrew word *nephesh* is rendered *life* in the text. He was seeking

their *lives* to take them. The men on board the ship did not wish to perish for Jonah's *life*. "Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's (*nephesh*) *life*, and lay not upon us innocent blood." Jonah i. 14. They did not expect to drown an immortal soul, but they did expect that Jonah's *life* would be extirpated.

The Greek word *psuche* is the equivalent of the Hebrew word *nephesh*. *Psuche* is the only Greek word rendered soul. It is from *psucho* to breathe or blow. It properly relates to a breathing creature, and corresponds with the Hebrew phrase *nephesh chayiah*,—*living soul*. Compare Gen. ii. 7, with 1 Cor. xv. 4, 5. Paul says, "And so it is written, the first man Adam was made a living soul." The record to which the Apostle refers reads, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a *living soul*." Gen. ii. 7. The Hebrew phrase rendered living soul, is *nephesh chayiah*, which Paul translates into the Greek phrase, *psuchen zozan*, a living soul. Again compare Psa. xvi. 10, with Acts ii. 27. David wrote, "For thou wilt not leave my *nephesh* in *sheol*," which Peter translates, "Thou wilt not leave my *psuche* in *hades*." Thus we have inspired authority for making *psuche* the equivalent of *nephesh*.

We have now traced the first two definitions of the word soul through both Testaments, and have found perfect agreement between them—have found that the word *soul*, and the phrases *my soul*, *his soul*, *their soul*, etc., alike denote personality—this word and these phrases represent the man or men as intelligent beings, and not as abstract *spirits* or spiritual entities of any kind. When the *soul* is spoken of as the object of possession it generally stands for the whole man or his life. *Life* is a secondary use of the word *psuche*. We would invite careful attention while we trace the Hebrew and Greek words rendered *soul* in which they evidently denote the *life* and not a separate entity.

We read in Exodus iv. 19, "And the Lord said unto Moses in Midian, Go return into Egypt; for all the men

are dead which sought thy (*nephesh*) life." Compare Matt. ii. 20. "Arise and take the young child, and go into the land of Israel, for they are dead which sought the young child's (*psuche*) life." Again, compare 1 Kings xix. 9-14, with Rom. xi. 3. "For the children of Israel have slain thy prophets with the sword; and I, even I only, am left; and they seek my (*nephesh*) life to take it away." Paul when quoting the foregoing language of the Prophet, represents him as saying, "Lord they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my (*psuche*) life." The Greeks evidently used *psuche* to denote more than men's life, as they had other words which would more properly represent life; therefore when it means life it evidently involves being. Take as example the following texts. Christ says, "If a man come to me and hate not his father and mother, and wife, and children, and brethren and sisters, yea, and his own (*psuche*) life also, he cannot be my disciple." Luke xiv. 26.

Matt. x. 28, is quoted to prove the separate existence of the *soul*. It reads, "And fear not them which kill the body, but are not able to kill the (*psuche*) soul; but rather fear him who is able to destroy both soul and body in (*gehenna*) hell." To kill the body is to deprive it of life. The context illustrates this. We read at verse 21, "And the brother shall deliver up the brother to death." Luke's version of this language of Christ will throw light on Matthew's version. Matthew's Gospel has a great many Hebrew idioms, while Luke who wrote the pure Greek has omitted most of them. Luke represents Christ as saying, "And I say unto you my friends, be not afraid of them that kill the body, but after that have no more they can do. But I forewarn you whom ye shall fear: fear him, which after he hath killed hath power to cast into (*gehenna*) hell; yea I say unto you fear him." Luke xii. 4, 5. 1. According to Luke, to kill the body was to kill the man, or according to Christ in Matt. x. 21, to kill the man represented by the pronoun you, and to kill the body are one and the same thing. 2. Luke does not men-

tion the destruction of the *psuche*, or *life*, but he expresses the same thing in another form, thus he represents the man as being cast into *gehenna*. After man shall have destroyed the body, it must be restored before it can be destroyed a second time by God. When man shall have destroyed his fellow man, his power for harm is exhausted. He cannot raise his victim from the dead and execute him a second time; but God can raise those to life who had been destroyed by their fellow man, and inflict the second death upon them for their willful transgression of his law; and He will do so, or else Christ appealed to a false reason why men should fear God. "It is a fearful thing (says the Apostle) to fall into the hands of the living God." But unless God shall destroy the future being of those who do not obey Him, then it would be no more fearful to fall into the hands of God, than it would be to fall into the hands of man; for man can deprive us of the present life; and there his power ends—but God can go beyond and deprive him of the future life. Hence in his explanation of verse 28, at verse 39, He says, "He that *findeth his life* shall *lose it*, and he that *loseth his life* for my sake shall *find it*." Now it would be a natural impossibility for a man to find and lose the present life at the same time. What then is the great truth which Christ here teaches? It is this. He who to save the present life shall deny Christ, shall lose the life of promise which Christ offers to give his faithful followers—on the other hand, those who, in maintainance of their fidelity to Christ shall sacrifice the present life, shall receive in return the future and eternal life which Christ has to give. The same Greek word which is rendered *soul* at the twenty-eighth verse, is twice rendered life in the thirty-ninth verse. The simple meaning of the text would read, "And fear not them which kill you, or deprive you of the present life; but are not able to deprive you of the future life; but rather fear him who is able to deprive you of both the *present and future life*." This is certainly the import of Christ's explanation at the twenty-ninth verse.

The idea of killing or destroying the *psuche*, where it is used in the sense of life occurs in Mark iii. 4. "And he saith unto them, Is it lawful to do good on the Sabbath days, or to do evil? to save (the *psuche*) life, or to kill"—the *psuche*? In the foregoing language of Christ the contrast is to *save* the soul or to *kill* it. Evidently the act of killing the soul carries with it the idea of killing the body in which the soul or life inheres. Just so in our Savior's language in Matt. x. 28, 29. The plain contrast is between the power of man in contrast with the power of God. Man can destroy the soul or life but once; but God can destroy it twice. *Gehenna* fire denotes destruction and nothing else. A similar expression of the same idea occurs in John xii. 25. Christ says, "He that loveth his (*psuche*) life shall lose it; and he that hateth his (*psuche*) life in this world, shall keep it unto life eternal." The word rendered *lose* is *apolesia*, which signifies to *destroy*. If it is proper to apply the term *destroy* to the present life it cannot be improper to apply the same word to eternal life. Thus, man can only destroy the present life, while God can destroy both *this* and the *next* life.

Two other passages which we shall notice are supposed to teach that the soul is a separate entity. One is the case of Rachel. We read, "And it came to pass, as her soul was departing (for she died) that she called his name Ben-oni; but his father called him Benjamin." Gen. xxxv. 18. The word in this text evidently means breath. "And it came to pass as her *breath* was in departing for *she died*," etc. The following text will throw light upon this text. The text just quoted represents the *soul* as *departing*, and the following represents the *soul's return* into the body. Referring to Elijah it reads, "And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this *child's soul come into him again*. And the Lord heard the voice of Elijah; and the *soul* of the child *came unto him again*, and he revived." 1 Kings xvii. 21, 22. The same thing must return to cause the child to revive, whose exit caused its death. What left the child when it died to re-

turn and revive it? We read at verse 17, "And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no *breath left in him*." The child's breath left him and he *died* as the result, his breath *returned* and as the result he *revived*. The difficulty with Rachel was, that her travail was so sore that there was no breath in her—all therefore that would have been necessary to have caused Rachel to have revived, would have been for the same power to have caused her breath to have returned into her body, which caused the breath of that child to return into its body, and cause it to revive. "The body without the breath is dead." James ii. 26.—Margin.

CHAPTER XIII.

THE NATURE OF THE SOUL.

We have proven by the unerring Word, that the soul in the most exalted sense in which it is spoken of in the Bible, is represented as being destroyed, killed, buried, returning to corruption, raised from the dead, etc. We will now adduce texts which speak of dead souls. If the communication of the breath of life constituted man a living soul, the deprivation of the breath of life, would constitute him a dead soul. Life and death are two conditions of the same soul. If *chayiah nephesh* signifies *living soul*, then *meth nephesh* would signify *dead soul*. The noun *nephesh* is the same in either case, the difference being in the meaning of the adjectives which qualify the noun soul. We read in Num. ix. 6, "And there were certain men who were defiled by the (*meth nephesh*) dead body of a man." If *chayiah nephesh* signifies *living soul*, then surely *meth nephesh* must signify *dead soul*; for *chayiah* signifies *living*, and *meth* signifies *dead*—hence if *chayiah nephesh* means *living soul*, then of course, *meth nephesh* must mean *dead soul*. Also the next verse. "And these men said unto him, we are defiled by the (*meth nephesh*) dead body of a man." Again we read in Num. xix. 13, "Whosoever toucheth the (*meth nephesh*) dead body of any man that is dead." Please note the fact the *dead soul*, and the man that is dead, are used synonymously. The soul is dead, and the man is dead, and what is left to go to heaven or hell? At verse 16, we read, "And whosoever toucheth one that is slain with a sword in the open field, or a (*meth nephesh*) dead body, or a bone of a man, or a grave shall be unclean seven days." Also the eleventh verse, reads, "He that toucheth the (*meth nephesh*) dead body of a man shall be unclean seven days." We read in 2 Chron. xx. 24, of a multitude of dead souls. It reads,

"And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and behold they were (*meth nephesh*) dead bodies, fallen to the earth and none escaped."

Have all men two souls; one mortal and the other immortal,—one subject to death, and the other deathless? In 2 Chron. xx. 25, *dead souls* are enumerated with riches and precious jewels, stripped from the multitude of dead men left upon the field of battle. It reads, "And when Jehoshaphat and his people came to take away the spoil of them in abundance, both riches with the (*meth nephesh*) dead bodies, with precious jewels which they stripped off for themselves." Again we read in Psa. lxxix. 2, "The (*meth nephesh*) dead bodies of thy servants have they given for meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth."

1. The King's Committee in this text also has covered up the mortality of the soul by translating the phrase *dead soul*, dead body. 2. Souls and saints are used synonymously. Thus, the fowls of heaven eat the flesh of dead souls, and the beasts of the earth eat the flesh of the dead saints. Is every saint really two men, *both* composed of flesh? Referring to the Son of God David says, "He shall judge among the heathen, he shall fill the places with the (*meth nephesh*) dead bodies: he shall wound the heads over many countries." Psa. cx. 6. Christ shall judge among the heathen and fill the places with dead souls.

I will quote a few more texts to prove the mortality of the soul. "Then said Haggai, If one that is unclean by a (*meth nephesh*) dead body touch any of these, shall it be unclean?" Haggai ii. 13. Not only have the translators of the Bible tried to cover up the evidence of the mortality of the soul, by translating dead soul, dead body, but they have also covered up the Hebrew word *enosh* which signifies *mortal man*. *Enosh* singular signifies a *mortal man*; and *enosheem* is the plural of *enosh*, and signifies *mortals*. Addressing God Job says, "Are thy days as the days of (*enosh*) a mortal." The contrast was not

simply between God and man, but between the days of God, and the days of man. The point of contrast is between the *immortal* Jehovah, and *mortal* man. If the translators of the Word had been honest, the favorite theory of immortal-soulism would never have been thought of. When comparing the intelligent, responsible man, in whom a sense of justice inheres, with his Creator, Job asks the question, "Shall *mortal* man be more *just* than God?" To be *just* is to know what is right and equitable between man and man. The nature therefore in which *justice* inheres must be the intelligent nature of man. But Job declares that this nature is mortal. Hence, unless there are two intelligent beings in one man, and both intelligent and responsible, then, the one intelligent and responsible man is mortal. If the nobler nature, the real man, is *immortal*, what deception to call man without any qualification, or limitation, *mortal*?

Addressing God David says, "What is (*enosh, a mortal*) man that thou art mindful of him? and the son of (*Adam, man of earth*) man that thou visitest him?" Psa. viii. 4. David seemed to think that it was a great condescension, for the Creator of heaven and earth to deign to notice a mortal, and the son of an earth born man. It would not have been so great a stoop to have noticed a part of Himself; for as the poet sings,

"The sun is but a spark of fire,
A transient meteor in the sky;
The soul, immortal as its sire,
Can never die."

But the great astonishment of David was that the great God should even remember a MORTAL, or to visit a man of earth. Again, David calls upon the Lord, saying, "Put them in fear, O Lord, that the nations may know themselves to be but (*anosheem*) MORTALS." Psa. ix. 20. Why should a man be afraid to know that he is a man? This is nonsense. But to know that he is MORTAL and must soon die, will cause him to fear and quake. Thus death is called the king of terrors, and the terror of kings. Solomon exclaims, "Surely I am more brutish than any

man, and have not the understanding of a man." Prov. xxx. 2. The foregoing repetition of the same idea is a solecism ; but the following translation makes a striking contrast : Thus, "Surely I am more ignorant than (*eesh*) a man of virtue, and have not even the understanding of Adam—a man of earth." Thus understanding is an attribute of a man of earth.

The Hebrew word, Adam, which signifies a man of earth is translated man and men over two hundred times. These two hundred occurrences of Adam, which signifies man of earth, relate to the intelligent, thinking, responsible man. Thus proving that the intelligent man had his origin in dust, and is therefore MORTAL, and must return to dust again.

The term *Enosh* (MORTAL man) occurs forty-two times where it is translated MAN and MEN. Suppose that these forty-two occurrences—every one of which relates to the intelligent responsible man—had been translated MORTAL man or MORTAL men, how different the Bible would read. We will refer the reader to the texts where the word *Enosh* is translated MAN and MEN. Judges ix. 9, 13. Job. iv. 17; v. 17; vii. 1, 17; ix. 2; x. 4-6; xiii. 9; xxv. 4, 6; xxxii. 8; xxxiii. 12. Psalms viii. 4; ix. 19; x. 18; lv. 13; xc. 3; ciii. 15; civ. 15; cxliv. 3. Dan. iii. 10; iv. 16; vi. 7, 12; vii. 4. Gen. xlvii. 6. Isa. xiii. 7, 12; xxiii. 8; li. 12; lvi. 2. Deut. xxxii. 26. Isa. li. 7. Job. xxviii. 4. Psalm ix. 20; lxxiii. 5. What an array of testimony in favor of the mortality of man. Surely if all these texts had been properly translated, immortal-soulism never would have appealed to the Bible for support.

The word MORTAL occurs in the English version five times, and in the Greek six times. The Diaglott renders 2 Cor. v. 4, thus : "For indeed those being in the tent are groaning, being oppressed ; in which we desire not to be divested, but invested, that the MORTAL may be absorbed by life." The Greek word *thneton* in the text properly signifies MORTAL, qualifying body understood. We will quote the five occurrences of the word mortal in the common version of the New Testament. Rom. vi. 12, "Let

not sin therefore reign in your MORTAL body." Rom. viii. 11, "But if the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall quicken your MORTAL bodies, by the spirit that dwelleth in you." Also 1 Cor. xv. 53, 54, "For this corruptible must put on incorruption, and this MORTAL must put on immortality. So when this corruptible shall have put on incorruption, and this MORTAL shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

1. In these verses *mortal* and *immortality* are placed in direct antithesis. 2. Instead of immortality putting off mortality at death, mortality puts on immortality at the resurrection of the dead. 3. That the MORTAL BODY is transformed into the IMMORTAL BODY is evident (1) from the fact that it is the conscious, intelligent being who reasons with death, and tauntingly asks the questions "O death, where is thy sting? O grave where is thy victory?" verse 55. (2) It is the reasoning powers of the mind that understands the nature and *Author* of this great salvation, and indites the grateful and triumphant song of "Thanks be to God which giveth *us* the victory through our Lord Jesus Christ," verse 57. The last occurrence of the word MORTAL is in 2 Cor. iv. 11, "For we which live are always delivered unto death, for Jesus' sake, that the life also of Jesus might be made manifest in our MORTAL bodies."

The word immortality occurs five times in the authorized version of the New Testament, but only three times in the Greek version. Two of these occurrences have already been noticed. We will quote the other three occurrences of this word: Rom. ii. 7, "*aionian* life, indeed, to those who by perseverance in good works, are seeking for glory, and honor, and INCORRUPTIBILITY." Diaglott. The Greek word *aphtharsian*, properly signifies INCORRUPTIBILITY. Immortal, or eternal life is life manifested through an incorruptible constitution. INCORRUPTIBILITY therefore is the immutable basis of immortality. The two are inseparably joined together in the texts quoted in the fifteenth chapter of first Corinthians. Before this MORTAL

can put on IMMORTALITY, this corruptible must put on incorruptibility. The existence of the one is essential to the existence of the other. Immortality necessarily includes incorruptibility, but incorruption does not necessarily include immortality. Inorganic matter may be INCORRUPTIBLE, but cannot be immortal. The saint's inheritance will be incorruptible but not immortal. Even organic matter while destitute of life may be incorruptible, but there can be no immortality without life. The bodies of the saints when reconstructed will be incorruptible, antecedent to being made alive. *Im* is a Latin word signifying NOT. IMMORTAL signifies NOT MORTAL. Mortal, which properly applies to living man, signifies subject to death : immortal not subject to death, and therefore DEATHLESS. The Greek word *athanasian*, translated IMMORTALITY, signifies DEATHLESS, DEATHLESSNESS, and by implication ENDLESS LIFE. According to Rom. ii. 7, incorruptibility (consequently immortality) and eternal life are promised rewards to be sought for the same as glory and honor ; and to be conferred upon the obedient only—man therefore cannot be inherently immortal.

The next occurrence of this term may be found in 1 Tim. vi. 16 : commencing with the previous verse it reads : "Which in his time shall shew who is the blessed and only Potentate, the King of kings, and Lord of lords, who only hath IMMORTALITY." The Apostle must refer to an absolute eternity of existence, for the son of God and the holy angels are IMMORTAL in a relative sense; God only is SELF EXISTENT—He alone possesses independent and absolute immortality. But if a part of God is in every man then the statement of the Apostle is not true in any sense. If God only has immortality in an independent and absolute sense, then it must follow that all created intelligences, angels or men, receive it from God, upon the condition on which He has promised it, namely, loyalty to his government. As has been proven, none but those who shall be accounted worthy will obtain the deathless nature of angels, and according to Paul's letter to the Romans, none will receive an immortal existence unless

they shall seek for it. And according to the following language of the same Apostle, an immortal existence is revealed in the Gospel, and therefore subject to the conditions of the Gospel. He says, "But now is made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel." 2 Tim. i. 10. The author of the Diaglott has rendered the Greek word *aphtharsian* the same as in Rom. ii. 7, INCORRUPTIBILITY, which is unquestionably the proper translation; but immortality being life manifested through an incorruptible constitution conveys the same idea that the common version does. This life and incorruptibility, or as others translate, immortal life, being manifested through the Gospel, must be subject to the conditions of all other Gospel promises, and therefore not INHERENT. Not only so, but the manifestation of this immortal life is resultant upon the abolition of death, and not upon creation or impartation. If immortality had been manifested through millions of immortal souls, who had survived the wreck of mortality, and lived independent of the body for thousands of years, why was it that Christ should present an incorruptible body, radiant with immortal life as a trophy of eternal triumph over death and hades?

He gave his faithful witnesses an ocular DEMONSTRATION of immortality, by the presentation of a living incorruptible body. Such a body can never die for the good reason that it never can corrupt, and is therefore changeless, and if changeless, when once made alive it can never die, therefore it must be deathless. The Apostles handled a living incorruptible body—or the Word—who was changed from flesh to spirit, or from corruptible to incorruptible, and therefore handled THE WORD OF LIFE." 1 John i. 1. This life was made manifest through an incorruptible constitution, and the Apostles were witnesses of that eternal, or immortal life, which was with, or in the Father, (see John v. 26) and was manifested unto the Apostles, and they declared what they had seen and heard unto others, verse 2, 3. What is called the orthodox view is immortal

life manifested through a corruptible constitution. But according to the Bible view the corruptible must put on incorruptibility, (1 Cor. xv. 51-54.) and the mortal must put on immortality before they will be like their Divine head. Immortality must have an incorruptible constitution through which to manifest itself.

The word immortal occurs but once in the King's version. It reads, "Now unto the King ETERNAL, IMMORTAL, invisible, the only wise God, be honor and glory for ever and ever." 1 Tim. i. 17. *Aphtharto* which is translated immortal, is the Greek word for INCORRUPTIBLE. The Diaglott has thus rendered it. The Greek adjective *aionon*, expresses the immortality of God, and *aphtharto* his incorruptibility. Thus again, incorruptibility and eternal life are indissolubly joined in the Divine nature. When those who shall overcome through the influence of the exceeding great and precious promises, shall obtain the Divine nature, (2 Peter i. 4) incorruptibility and immortality will be united never to be separated. But the Divine nature is suspended upon the condition of overcoming; therefore no one except those who shall overcome will ever obtain the incorruptible and immortal nature.

We have carefully investigated all that the Bible says in regard to man's relation to immortality, and have not only failed to find a particle of evidence in support of the dogma of inherent immortality, but on the contrary have learned that man is wholly corruptible and mortal, and absolutely dependent upon a radical change in his physical organization before he can possibly live for ever; and that this change will only be wrought on the bodies of the obedient and that therefore all others must finally and forever perish.

CHAPTER XIV.

THE SPIRIT OF MAN. WHAT IS IT ?

The word spirit is derived from the Hebrew word "*ruah*," and the Greek word "*pneuma*." *Ruah* is derived from *ruah* "to blow" and *nesme* "to breathe." The Greek word *pneuma* (which corresponds to the Hebrew word *ruah*,) is derived from *pneo*, "to blow." It means wind, air, breath. *Ruah* primarily signifies *wind, air, breath*.

1. The primary meaning of the word spirit, is wind, or air. We read in Exodus xv. 10, "Thou didst blow with thy (*ruah*) wind, the sea covered them." Also Psa. cxlvii. 18. "He causeth his (*ruah*) wind to blow, and the waters flow." We read in Prov. xi. 29, "He that troubleth his own house shall inherit the (*ruah*) wind." Also Prov. xxv. 23, "The north (*ruah*) wind driveth away rain." Isaiah says, "The (*ruah*) wind shall carry them away, and the whirl (*ruah*) wind shall scatter them. Also verse 20, "Their molten images are (*ruah*) wind, and confusion." In Gen. iii. 8, we read, "And they heard the voice of the Lord God walking in the garden in the (*ruah*) wind of the day," (margin.) In Ecclesiastes i. 6, "The (*ruah*) wind goeth toward the south and turneth about into the north; it whirlleth about continually, and the (*ruah*) wind returneth again." We read in Jeremiah v. 13, "And the prophets shall become (*ruah*) wind, and the word is not in them." Also Hosea xii 1, "Ephraim feedeth on (*ruah*) wind, and followeth after the east (*ruah*) wind." We read in Jonah viii. 4, "But the Lord sent out a great (*ruah*) wind into the sea, and there was a mighty tempest in the sea." We also read concerning the corresponding word *pneuma*, The (*pneuma*) wind bloweth where it listeth." John iii. 8. A correct translation of Heb. i. 7 would read, "Who maketh the (*pneumata*) winds his messengers and the

flames of fire his ministers." *Pneuma* is thus translated in the Diaglott, Syriac, Campbell's translation, and the Union version.

2. The word Spirit also means breath. We read in Job xxxvii. 10, "By the (*ruah*) breath of God frost is given." Also chapter xxvi. 4, "To whom hast thou uttered words, and whose (*ruah*) breath came from thee?" We read in Eccl. iii. 19, 21, "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one (*ruah*) breath." "Who knoweth the (*ruah*) breath of man ascending upward (margin) and the (*ruah*) breath of the beast that goeth, or descendeth downward to the earth." Also chapter xii. 7, "Then shall the dust return to the earth as it was; and the (*ruah*) breath shall return to God who gave it." Earth to earth, and breath to breath. Each returns to its former condition. The simple fact of the spirit returning to God no more proves its consciousness after its return than it proves its consciousness before God gave it. If we wish to know what becomes of the intelligence of man when the *ruah*, or breath, leaves him, let us read the following language of David. He says, "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psa. cxlvi. 3, 4. Please compare the following corresponding passage. Addressing God David says, "Thou hidest thy face, they are troubled: thou takest away their *ruah* (breath,) they die, and return to their dust." Psa. civ. 29. To ascertain what *ruah* leaves a man when he dies, let us see what *ruah* returns to revive him. In Ezekiel xxxvii. 5. we read, "Thus saith the Lord unto these bones: Behold I will cause (*ruah*) breath to enter into you and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put (*ruah*) breath in you, and ye shall live." Verse 8, "Lo the sinews and the flesh came up upon them, and the skin covered them above: but there was no *ruah* (breath) in them. Then said he unto me, Prophecy unto the (*ruah*)

wind : prophesy, son of man, and say to the (*ruah*) wind, Thus sayeth the Lord God : Come from the four (*ruah*) winds (not from heaven) oh (*ruah*) breath, and breathe upon these slain that they may live. So I prophesied as he commanded me, and the (*ruah*) breath came into them, and they lived."

Thus, we learn that the *ruah*, or breath, goes to the four winds when a man dies, and returns to the man at the resurrection. In verse 16 God says, "Ye shall know that I am the Lord when I have opened your graves, and shall put my *ruah* (breath) in you, and ye shall live." Thus God calls the atmosphere his *ruah* or breath. This is the breath He breathed into man's nostrils when He created him. The breath leaves man, he dies and goes back to his earth. James says, "The body without the (*pneuma*) breath (margin) is dead. The case of Jarius' daughter may be explained under this head. "And her *pneuma* [breath] came again, and she arose straightway." Luke viii. 55.

3. In all of the following texts *ruah* and *pneuma* represent life. Strictly speaking, life is a condition produced by inhaling the breath through the nostrils. Thus God "breathed into man's nostrils the breath of life." That is, the breath which produced life. Also Gen. vi. 17, "Two of all flesh wherein is the breath of life." Also Gen. xvii. 22, "All in whose nostrils is the breath of life." Life and death are not entities ; they are conditions of man the same as heat or cold in a stove. Breath produces that condition in man which we call life, the opposite of which is death. A part of the air may be used for the whole, or the real cause of life may not be a part of the air, but a principle contained in the air. It is sufficient for our purpose to show that *ruah* and *pneuma* are used to represent the life. Referring to the living creatures Ezekiel says, "Whithersoever the spirit was to go, they went, thither was their spirit to go ; and the wheels were lifted up over against them : for the *ruah* (life, margin) of the living creature was in the wheels. When those went, these went : and when those stood, these stood ; and when those were

lifted up from the earth, the wheels were lifted up over against them : for the *ruah* (life, margin) of the living creature was in the wheels." Ezek. i. 20, 21. Also chapter x. 17, the Prophet continues : " When they stood, these stood ; and when they were lifted up, these lifted up themselves also : for the *ruah* (life, margin) of the living creature was in them." In the following texts the Greek word *pneuma* corresponds with the Hebrew word *ruah* : Rev. xi. 11 and xiii. 15 ; " And after three days and an half the *pneuma* of life from God entered into them, and they stood upon their feet." What enabled these dead bodies to rise and stand upon their feet ? For the *pneuma*, or life entered into them. " And he had power to give (*pneuma*) life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

(1.) In the last text quoted *pneuma* is translated life.

(2.) While in a lifeless condition the image could neither speak nor act. When Christ expired He commended his *pneuma* (life) into the hands of his Father. Luke xxiii. 46. Or as represented by David when speaking prophetically of this last petition, " Into thine hand I commit my *ruah*, breath or life." Ps. xxxi. 5. This harmonizes with Christ's language a short time before his death. It was his life that He gave up or sacrificed. See John x. 15, 17, 18, " As the Father knoweth me, even so know I the Father : and I lay down my life for the sheep. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." Christ committed his life into the custody of his Father with assurance that it should be restored at the appointed time. Peter and the other Apostles affirmed that the Father restored the life of his Son. When Stephen was expiring he asked Christ to receive, or preserve his life. Acts vii. 59. Christ promised to restore the lives of all who should lose their lives for his sake. Matt. xvi. 25. Stephen's claim is good. Paul rep-

resents the life of all Christians as being kept in custody until Christ appears in glory when it shall be restored. He says, referring to Christians, "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life shall appear, then shall ye also appear with him in glory." Col. iii. 3, 4.

We have investigated the phrase "gave up the ghost" in a previous chapter. According to the Greek the language used by Matthew, Mark, and John simply affirms that Christ breathed out his breath or expired. It is thus translated in the Diaglott and other translations.

4. Spirit means mind, disposition, temper. We read concerning Pharaoh after his remarkable dream, "And it came to pass in the morning that his spirit (mind) was troubled." Gen. xli. 8. "And Moses spake so unto the children of Israel : but they hearkened not unto Moses for anguish of spirit, (mind) and for cruel bondage." Ex. vi. 9. Again we read, "And the God of Israel stirred up the spirit (mind) of Pul king of Assyria, and the spirit (mind) of Tilgath-pilneser king of Assyria," etc. 1 Chron. v. 26. David prayed to God saying, "Create in me a clean heart, O God ; and renew a right spirit (disposition of mind) within me." Ps. li. 10. Solomon says, "He that is slow to anger is better than the mighty ; and he that ruleth his spirit (temper) than he that taketh a city." Of the same import is Zech. xii. 1, "The burden of the word of the Lord, which stretched forth the heavens, and layeth the foundation of the earth, and formeth the spirit (mind) of man within him." The mind is not an entity but an effect. It is the result of development. God created the faculties of the mind, and then gave his word to form or develop it. Education forms the mind. The Holy Scriptures make those who study them rightly, wise. God formed the heart of man within him. God formed the brain, the organ of the mind within him : but it does not therefore follow that it is a separate entity any more than the heart, or any other organ within man. The following language of Job corresponds with the text just quoted. He says, "But there is a *ruah* (mind) in man : and the inspiration

of the Almighty giveth them wisdom." Job. xxxii. 8. That Job refers to the mind which is taught understanding is evident from the previous verse. Elihu responds, "I said days should speak and multitude of years should teach wisdom." The reason inspiration can give a man understanding, or teach him wisdom is the fact that he possesses faculties of mind capable of being taught. Thus the Holy Scriptures can enlighten his mind and make him wise unto salvation. "The spirit itself beareth witness with our spirit, that we are the children of God." Rom. viii. 16. "The mind of God beareth witness with our minds." etc. "Now if any man have not this spirit (mind) of Christ he is none of his." Rom. viii. 9.

In the following texts the spirit of God, and the spirit of Christ, and the mind of God and the mind of Christ are used interchangeably. "For what man knoweth the things of man, save the spirit (mind) of man which is in him? even so the things of God knoweth no man, but the spirit (mind) of God. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." 1 Cor. ii. 11, 16. "And be renewed in the spirit (disposition) of your mind." Eph. iv. 23. "For which cause we faint not; but though our outward man perish, yet the inward man (the mind) is renewed day by day." 2 Cor. iv. 16. The only inner man defined by inspiration is "Christ in you, the hope of glory." Col. i. 27.

5. Spirit in a few passages represents the whole person. John says, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." 1 John iv. 1-3. These spirits, or false prophets, and these spirits or persons who confess not that Christ is come in the flesh may be seen among us. Also a few spirits or persons who confess that Jesus Christ came in the flesh. "Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence:

shall we not much rather be in subjection unto the Father of spirits, and live?" Heb. xii. 9. The contrast is between our earthly fathers and our Father who is in heaven. Heb. xii. 22, 23, "But ye are come unto mount Sion, . . . and to the spirits of just men made perfect." These spirits are evidently justified persons belonging to the church. "That ye be not soon shaken in mind or be troubled neither by spirit nor by word," etc. 2 Thess. ii. 2. In the next verse, when referring to the same thing the Apostle says, "Let no man deceive you by any means." Paul forewarned his brethren against being troubled or deceived by any man who should teach that the day of the Lord was at hand. "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." 1 Cor. v. 5. Civil power was called Satan because it was opposed to God and his people. The church having failed to reform that incestuous man was commanded by the Apostle to hand him over to the civil authority for destruction of his fleshly propensities that the man may be saved in the day of the Lord.

"By which also he went and preached unto the spirits in prison: which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls, were saved by water." 1 Peter iii. 19, 20. Noah and his family constituted eight persons, who were saved, and all other persons were drowned. The contrast is between persons, or men and women saved, and men and women drowned, souls represent those saved, and spirits those drowned. Hence we must find an example in which these two words have the same signification, and this signification must include the whole persons who were the subjects of salvation or destruction. One of the significations of each of these words is person. Thus eight persons saved and all other persons drowned.

6. There are three other occurrences of the term spirit in King James' translation which ought to have been rendered phantom, and not spirit. Two of these occurrences

are *phantasma* in the Greek text, and the other *phantasma* in the margin of the Greek. The first is recorded in Matt. xiv. 26, "And when the disciples saw him walking on the sea, they were troubled, saying, it is a spirit, (Greek *phantusma*) and they cried out for fear." "They supposed it had been a spirit" (*phantasma*). Mark vi. 49. "But they were terrified and affrighted, and supposed that they had seen a spirit." Luke xxiv. 37. In this passage Griesback puts *phantasma* in the margin, which is without doubt the proper reading. Look for a moment at the circumstances which gave rise to the expressions quoted in the foregoing. In the first two examples the disciples saw what they supposed to be the appearance of a person walking upon the sea without sinking. They did not suppose that it was a reality, but a phantom, or optical illusion, and it should have been thus translated.

In the last quotation, every thing seemed to render it impossible that Christ should in reality be in the room. The doors had been closed for fear of the Jews, and therefore most probably fastened. All of a sudden, without any means of ingress or a note of warning, another person appeared in their midst. No wonder then that they should be affrighted at what they supposed to be a phantom. To dispel this illusion and convince his disciples that He was not a phantom but a real person He said, "Behold my hands and my feet, that it is I myself." Then to demonstrate beyond all question that He was not a phantom, but a substantial being, He told them to handle Him and see, (or be convinced) "for a *phantasma* hath not flesh and bones as ye see me have."

These evidences would prove that he was not a phantom, but would fail to prove that he was not a spirit, for angel's who are spirits (Heb. i. 7) eat substantial food. See Gen. xviii. 3-7; xix. 1-3. Psal. lxxxviii. 24, 25. There was enough substance in angels' food to sustain three millions of men, women, and children during forty years. If spirit is the right word, then Christ proved that He was not a spirit. But the Apostle Paul affirms that Christ is a spirit. See 1 Cor. xv. 45. 2 Cor. iii. 16, 17.

CHAPTER XV.

OBJECTIONS ANSWERED.

Having failed to find any evidence that a conscious and intelligent soul or spirit survives the death of man, we will now investigate the principal passages from which it is inferred that some part of man remains conscious and intelligent between death and the resurrection. The narrative relating to the witch of Endor is supposed to furnish such evidence. We find this narrative in 1 Sam. xxviii. We regard the whole transaction as a masterpiece of trickery. Let us consider the circumstantial evidence.

1. God had refused to answer Saul by Urim, dreams, or prophets. Did God at first refuse to answer Saul by prophets, and then change his mind and answer him by a prophet?

2. Saul, by consulting this woman with a familiar spirit, transgressed the law of God and rendered himself obnoxious to the death penalty. Was God accessory to the transgression of his own law, by employing a familiar spirit to answer Saul's request, and by working a stupendous miracle to bring up a dead prophet to do what He had refused to send a living prophet to do? It was death for either king or prophet to consult a person with a familiar spirit. See Lev. xx. 6.

3. Saul lost his life as a punishment for consulting the witch at Endor. We read, "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it." 1 Chron. x. 13.

To consult one who had a familiar spirit was both a transgression against the Lord and against his word. Would God endorse this transgression of his law by grant-

ing Saul's request, and then punish him with death for an act to which he had been a party ?

4. Deception is written upon the face of this transaction. What evidence is there in seeing gods ascending out of the earth to convince the witch that Saul was before her ? She knew from the first who he was. Her pretended ignorance and consternation were parts of her preconcerted plan. "And the king said unto her, Be not afraid : for what sawest thou ? And the woman said unto Saul I saw gods ascending out of the earth." This was designed as a feeler. How ambiguous this statement. Saul's mind was so absorbed with the idea of Samuel being brought up that he paid no attention to the woman's vague reply, but "said unto her, what form is he of ?" There is no congruity between the woman's statement and Saul's question. The woman being satisfied that Saul was prepared for a description and personification of Samuel, proceeded. From her description Saul perceived that it was Samuel. There is no evidence that Saul saw any thing. It was in the night, and when he heard the woman's description he accepted her word for it, and prostrated himself upon the ground. Either the woman herself, or some one else, in collusion with her, could have repeated the words imputed to Samuel. As for Saul, he was prepared for any degree of deception. The prediction that Saul should be with the prophet Samuel the next day, whether it related to his body or spirit was not true, and therefore who ever made this prediction was undoubtedly a false prophet.

Read the successive days' marches of David and his men in the succeeding two chapters before the decisive battle between the Philistines and Israelites, in which Saul was killed, and you will see that it must have been four or five days at least subsequently to consulting the witch of Endor, that Saul was killed.

Will any believer in immortal soulism credit the idea that the spirit of wicked Saul and righteous Samuel were in the same place the next day ?

THE PENITENT THIEF'S PETITION.

“And Jesus said unto him, verily I say unto thee, to-day shalt thou be with me in Paradise.” Luke xxiii. 43. The thief does not request that his soul may be remembered. He says, “Lord remember ME.” The pronoun ME represents the man who was hanging on the cross. Christ does not promise that his soul or spirit shall be with Him in Paradise, but “I say unto THEE THOU shalt be with ME.” The THOU and ME stand for Christ and the thief. At the evening or the commencement of the next day the soldiers obtained permission of Pilate to break the bones of the malefactors to prevent their escape on the Sabbath day. They found the two thieves still alive. The breaking their bones would not kill them. It would only prevent their getting down and running away. Now, if the thief was with Christ that day, he left his body alive on the tree. The thief did not ask to be remembered that day, but when Christ should come in his Kingdom. See verse 43. Christ assured him that day, or at that time, that his prayer should be answered—that he should be with him in Paradise. There was no paradise in existence at that time. The one that God had planted had long since been destroyed. It was located east of Eden, and was the beautiful home of Adam and Eve. It was the culmination of earth's glory. When restored it will be within the New Jerusalem, which will be the metropolitan city of the world. See Rev. xxi. and xxii. The kings and nations of earth bring their glory and honor to that city. Rev. xxi. 24. It will therefore be where the nations of earth can have access to it. The tree of life was originally in the midst of Paradise. Gen. ii. 9. It will be in the midst of Paradise again when it is restored. Rev. ii. 7. The obedient in the future age will enter through the gates of the city, and have right to the tree of life. Rev. xxii. 14. The throne of Christ will be in that city, “and his servants shall serve him, and they shall reign for ever and ever.” Rev. xxii. 3, 5. When the whole royal family shall be

assembled in that citadel of universal empire, the penitent thief shall be there, for Christ having come into his kingdom will have remembered him. He with all the redeemed will have access to the tree of life which is in the midst of Paradise. But it is claimed that Paradise cannot be on earth from the fact that Paul was caught up to Paradise which is in the third heaven. 2 Cor. xii. 1-4. Please observe

1. That the word *up* is not in the original text. The word *eis* does not signify up or down, but simply motion from or toward a place. It is just as proper to say that he was snatched away to Paradise.

2. The Apostle did not endorse the popular idea of a three storied heaven, the third being located far above the starry realm. Peter presents three successive heavens. First, he speaks of the old heavens before the flood. 2 Peter iii. 5. Second, the heavens which now are, in contrast with the heavens which then were. See verse 7. "Nevertheless (he says) we, according to his promise, look for a new heavens and a new earth wherein dwelleth righteousness." Verse 13. Each of these successive heavens, the third being the new heavens, is associated with the earth, thus teaching conclusively that the third heavens is not away from the earth. Paul saw in vision the new heavens and earth with Paradise restored upon it, the same as John saw them and so graphically described them in Rev xxi. So lifelike was this vision that at that time the Apostle did not know whether it was a REALITY or a VISION.

THE TRANSFIGURATION.

"For the son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom. And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain,

apart. And was transfigured before them : and his face did shine as the sun, and his raiment was white as the light. And behold there appeared unto them Moses and Elias talking with him. While he yet spake, behold, a bright cloud overshadowed them ; and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased : hear ye him. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead." Matt. xvi. 27, 28; xvii. 1-3, 5, 9.

Observe 1. Christ had not gone away from earth, consequently He could not come again six days subsequently, 2. He did not reward every man according to his works at that time. 3. He did not then come in his kingdom. 4. Christ was not glorified in fact on the mount. He must first suffer and then enter into his glory. Luke xxiv. 26. He had not then passed the ordeal of suffering. 5. Christ called the whole scene a VISION. Daniel saw in vision one like the Son of man coming with the clouds of heaven. Dan. vii. 13. Paul saw in vision the new heavens, and Paradise restored. Peter, James, and John saw in vision Christ coming in the glory of his kingdom. Listen to Peter's explanation of the transfiguration. He says, "For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." 2 Peter i. 16, 17, 18. Christ gave these chosen Apostles a panoramic view of the power and glory of his coming and kingdom, just as the reality will appear. THERE was exhibited a vision of the glorified King in the midst of the glorified throng. THERE was Moses who died, representing the post resurrectional saints who will be in the kingdom, and there was Elijah representing the righteous living when Christ comes who will not taste death, but be instantly translated.

ABSENT FROM THE BODY, &C.

“While we look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.” 2 Cor. iv. 18; v. 1-4. Paul lays down his premise in the last verse of the fourth chapter, in which the contrast is between *temporal* and *eternal* things. The first is seen with the natural eye, the second with the eye of faith. This earthly house and tabernacle stand for the temporal things which are seen, and the eternal house in the (new) heavens, stand for the eternal things which are not seen. The Greek word *skeneo* signifies a temporal dwelling place. The contrast, therefore, is between the temporal and eternal dwelling places. According to the Apostle’s conclusion at the fourth verse the church will pass this transition when, “mortality is swallowed up in life.” Or according to the Greek when this mortal is swallowed up of life. According to the same Apostle in 1 Cor. xv. 51-54, this mortal shall be swallowed up of immortal life, or temporal things be superseded by eternal things, at the last day when the trumpet sounds, and the dead are raised incorruptible. He says, “Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption,

and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." The Apostle deduces another conclusion from the last named one, to wit, that when mortality is swallowed up of life he will be absent from the mortal body, and present with the Lord in his immortal body, for he would not be unclothed, or without a body. He says, "Now he that hath wrought us for this selfsame thing is God." What selfsame thing? Answer, that this "mortal body may be swallowed up of life." "Who also hath given unto us the earnest of the spirit." The earnest of what? Answer, "That this mortal body may be swallowed up of life." ("For we walk by FAITH and not by sight.") "We are confident I say, and willing rather to be absent from the (mortal) body and to be present with the Lord," in the immortal body; "for (he continues) we must all appear before the judgment seat of Christ; that every one may receive the things done in his body according to that he hath done, whether it be good or bad."

PAUL'S STRAIT BETWIXT TWO.

"According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death." Phil. i. 20. Mark it is not Paul, but Christ who will be magnified in Paul's life or death. "For (he continues) to me to live is Christ, and to die is gain," to Christ, for he had just said that Christ would be magnified in his death. "But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better: Nevertheless to abide in the flesh is more needful for you." verses 21-24. Note 1. Paul's life or death would *magnify* Christ, and be *gain* to Christ, not to Paul. 2. He was in a strait between *life* and *death*, but did not know which to choose. 3. There was a third thing

which he greatly preferred to either life or death, and concerning which he was in no strait. That was an ardent desire to depart and be with Christ ; not by death, because he could not decide which he would choose life or death, but by being translated as Enoch and Elijah had been. Mark, it was the man Paul (who could either live or die) who desired to depart and be with Christ, or to remain with his brethren, for their furtherance and joy and faith. He says if he remains their rejoicing may be more abundant in Jesus Christ by his "coming again," verses 25, 26.

OF THE BRETHREN THE PROPHETS.

"And I John saw these things and heard them. And when I had heard and seen I fell down to worship before the feet of the angel who showed me these things. Then said he unto me, See thou do it not : for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book : worship God." Rev. xxii. 8, 9. To supply the ellipsis it would read "I am thy fellow-servant, and the fellow-servant of the prophets, and the fellow-servant of them that keep the sayings of this book." Two prophets were translated, hence it is not necessary to disturb the dead to find a prophet, or servant of the prophets.

CHAPTER XVI.

WHAT SHALL THE END OF THE UNGODLY BE ? THEY SHALL DIE.

The first penalty of God's law was death. In his own exposition of the penalty of his law He declared that the criminal should "RETURN TO DUST." Moses called upon the assembled millions of Israel to witness that he had set "before them LIFE and DEATH." Deut. xxx. 15. Solomon says, "He that hateth reproof shall DIE." Prov. xv. 10. The Great God says, "He that despiseth my ways shall DIE." Prov. xix. 16. Jeremiah says, "I have set before you the way of life and the way of DEATH." Jer. xxi. 8. Ezekiel says, "The soul that sinneth it shall DIE." Ezek. xviii. 4, 20. Paul says, "The wages of sin is *death*." Rom. vi. 23. James says, "Sin, when finished, bringeth forth *death*." James i. 15.

The foregoing are examples from among hundreds of the same import that might be quoted.

THEY SHALL PERISH.

The word perish signifies to DIE, to DECAY, to WASTE AWAY, to be DESTROYED, to come to NOTHING. We read of Balaam, "And when he looked on Amalek he took up this parable and said, Amalek was the first ; but his latter end shall be that he PERISH forever." Num. xxiv. 20. Moses in his rehearsal of the law says, "And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely PERISH." Deut. viii. 19. "So let all thine enemies PERISH, O Lord ; but let them that love him be as the sun when he goeth forth in his might." Judges v. 31. We read in Job iv. 9, "By the blast of God they PERISH, and by the breath of his

nostrils are they CONSUMED." In the foregoing verse, to perish and to be consumed are synonymous words. At the twentieth verse to be destroyed and to perish are used synonymously. We read, "They are DESTROYED from morning to evening: they PERISH for ever without any regarding it." David exclaims, "But the wicked shall PERISH, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Psa. xxxvii. 20. How much of the fat of lambs is left when it is consumed and passed off into smoke?" Referring to the ungodly, Isaiah says, "They shall be as NOTHING; and they that strive against thee shall PERISH." Isa. xli. 11. Thus to perish is to be consumed, destroyed, to waste away, to be as nothing. Referring to those whose blood Pilate had mingled with their sacrifices, and those upon whom the tower of Siloam had fallen crushing them to atoms, Christ said, "Except ye repent ye shall all likewise PERISH." Luke xiii. 1-5. Paul exclaims in his discourse at Antioch, "Behold ye despisers and wonder and PERISH." Acts xiii. 41. Christ said, in his discourse to Nicodemus, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not PERISH, but have everlasting life." John iii. 16. Plainly teaching that those who reject Christ shall perish, and lose everlasting life. Peter when speaking of self-willed presumptuous sinners says, "But these, as natural brute beasts, made to be taken and DESTROYED, speak evil of things they understand not, and shall utterly PERISH in their own corruption." 2 Peter ii. 12. If we wish to know what the word perish means when applied to brute beasts read the history of the swine that rushed into the sea and PERISHED. We might multiply texts of this character, but the foregoing must suffice.

THEY SHALL BE DESTROYED.

The word destroy signifies to *annihilate*, to bring to *naught*, to *kill*, to *extirpate*. Referring to a class of willful sinners David says, "God shall likewise destroy thee

forever, . . . and root thee out of the land of the living." *Psa. lii. 5.* According to David the end of the wicked is destruction. He says, "Until I went into the sanctuary of God; then understood I their *END*. Surely thou didst set them in slippery places: thou castedst them down into *DESTRUCTION*." *Psa. lxxiii. 17, 18.* Solomon says, "He that walketh with wise men shall be wise: but a companion of fools shall be *DESTROYED*." *Prov. xiii. 20.* Christ presents the final destination of the righteous and the wicked. He says, "Broad is the way that leadeth to destruction, and narrow is the way which leadeth unto life." *Matt. vii. 13, 14.* He does not say "broad is the way" that leadeth to endless misery, but to destruction. This is the finale of all incorrigible sinners. Paul tells us what the *END* of the ungodly shall be. "Whose end is destruction," (*Phil. iii. 19*) not eternal torment. Referring to the ungodly Paul says, "And when they shall cry peace and safety then sudden destruction cometh upon them . . . and they shall not escape." *1 Thess. v. 3.*

But it is claimed that Christ taught the doctrine of everlasting torment. The following text is considered the strongest evidence to prove the monstrous doctrine of an eternity of woe. Christ closed his long discourse with this terrible denunciation against the wicked. "And these shall go away into everlasting punishment: but the righteous into life eternal." *Matt. xxviii. 46.* The text does not read "And these shall go into everlasting torment, or misery." But it is claimed that punishment necessitates misery. The terms punishment and misery are not synonymous words. Penalty and punishment are synonymous terms. Whatever the penalty of the law is, that is the punishment. Whatever penalty the judge denounces against the criminal, that is the punishment, whether stripes, imprisonment, banishment, or death. In each of these definitions the term punishment is admissible, but the term pain is not necessarily involved in only one, viz., *stripes*. Pain, to be a part of the punishment, must be expressed in the penalty. If the supreme Judge of the world has denounced everlasting misery as the penalty of

his law, then everlasting misery would be everlasting punishment; but if He has affixed to his law as its immutable penalty everlasting death or destruction, then everlasting death or destruction would be everlasting punishment. Both parties are agreed that the punishment will be eternal, the only issue therefore is in reference to its nature. Inspiration, and not uninspired wisdom, must decide this question. The Apostle Paul repeats the declaration of Christ, that the punishment of the wicked shall be eternal, and also gives an explicit definition of the nature of the punishment. He says, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with EVERLASTING DESTRUCTION, from the presence of the Lord, and from the glory of his power." 2 Thess. i. 7, 8, 9. This text covers the whole ground. In reference to the duration of the punishment it is *eternal*, and in reference to its nature it is DESTRUCTION. Then to show that this destruction completely extirpates the wicked from the universal empire of God, the Apostle adds "from the presence of the Lord, and the glory of his power." His presence fills all space, and the glory of his power is manifested throughout the wide domain of nature. Where then can the wicked exist when destroyed from the presence of God, and the glory of his power? In the significant language of Obadiah, "*They shall be as though they had not been.*" verse 16. Or as represented by Malachi in a figure of stubble cast into a burning oven, "And the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. iv. 1. We have shown that the wicked shall DIE, shall PERISH, and shall be DESTROYED.

THEY SHALL BE DEVoured.

The word devour signifies to *eat up, total consumption*. When applied to the wicked it always means death.

We read, "There went out a fire from the Lord and *devoured* them and they *died* before the Lord." Lev. x. 2. Addressing Israel Jeremiah says, "Your own sword hath *devoured* your prophets like a *destroying* lion." Jer. ii. 30. How does a lion devour? by preserving its victim's life? He tears to pieces and devours. The following interrogatives of the Prophet are the strongest possible negations. He exclaims, "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the *devouring* fire? who among us shall dwell with *everlasting burnings*." Isa. xxxiii. 14. This is tantamount to affirming that none can dwell in devouring fire, or in everlasting burnings. If the fire continues to devour it will utterly consume them; or if the fire burns at all, and continues long enough it will burn them up; and if it does not burn they might as well be in fire as anywhere, for if it does not burn it will not inflict pain. An everlasting, or unquenchable fire is a fire which cannot be arrested or put out until it has utterly consumed the material upon which it preys.

John when referring to Christ says, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; but he will *burn up* the chaff with an unquenchable fire." Matt. iii. 12. Hence an unquenchable fire is not a fire which shall burn to all eternity, but which cannot be quenched or put out. But having consumed the fuel upon which it preys it goes out. Nahum, when speaking of the enemies of the Lord says, "For while they be folden together as thorns, and while they are drunken as drunkards they shall be *devoured* as stubble fully dry." Nah. i. 10. How long could stubble fully dry last in a *devouring* fire? This figure represents utter destruction. Paul says, "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall *devour* the adversaries." Heb. x. 26, 27. Referring to the great army of Gog and Magog, at the end of the thousand years, John says, "And they went up on the breadth of the

earth, and compassed the camp of the saints about, and the beloved city : and fire came down from God out of heaven and *devoured* them." Rev. xx. 9. How much of that army will be left after fire shall have devoured them ? Just about as much as was left of the people of Sodom after fire from heaven had devoured them. We do not cast combustible material into fire to preserve it but to destroy it.

THEY SHALL BE CONSUMED.

The Bible defines the word *consume* better than any lexicon. Moses referring to the enemies of God says, "And in the greatness of thine excellency thou hast overthrown them that rose up against thee : thou sendest forth thy wrath which *consumed* them as stubble." Ex. xv. 7. We all understand how fire consumes stubble. Such similes must represent literal destruction. Again we read, "Whosoever cometh any thing near unto the tabernacle of the Lord shall *die* : shall we be *consumed* with dying ?" Num. xvii. 13. According to the foregoing to be *consumed* is to *die*, or rather death is the result. The people understood that consumption meant literal death. Thus we read, "And the children of Israel spake unto Moses, saying, behold we *die*, we *perish*, we all *perish*." verse 12. Speaking of the enemies of the Lord David says, "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs : they shall consume ; into smoke shall they consume away." Ps. xxxvii. 20. How much of the wicked will be left after they shall have *perished* and been *consumed* into smoke like the fat of lambs ? Isaiah uses the terms *destruction* and *consumption* synonymously. He says, "And the *destruction* of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed." Isa. i. 28. Job says concerning the wicked, "By the blast of God they *perish*, and by the breath of his nostrils are they *consumed*." Job. iv. 9.

Isaiah uses the word *consume* in the same sense when

referring to devouring stubble and chaff with fire that he does when referring to the destruction of sinners. He says, "Therefore as the fire *devoureth* stubble, and the flame *consumeth* chaff, so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of hosts, and despise the word of the holy one of Israel," Isa. v. 24. This is equivalent to affirming that the wicked shall be destroyed root and branch. In the following verse the word *consume* is used in the same sense in reference to man and beast. "I will utterly *consume* from off the land, saith the Lord. I will *consume* man and beast: I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling-blocks with the wicked; and I will cut off man from off the land, saith the Lord." Zeph. i. 2.

THEY ARE REPRESENTED AS BEING BURNED UP.

All the figures representing the punishment of the wicked convey the idea of death, consumption, destruction. All the similitudes of the punishment of the ungodly relate to combustible material being cast into fire; thus necessitating literal destruction as the thing represented. Then to demonstrate that this destruction shall be complete, and that there can be no escape, it is declared that the fire cannot be quenched. If the fire could be quenched there might be some hope of escape. The cities of Sodom and Gomorrah are made an example or type of the nature of the punishment of those who should subsequently live ungodly. Peter says, "And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an example unto those that after should live ungodly." 2 Peter ii. 6. No one who believes the record of the destruction of the cities of the plain, doubts the statement of Peter that they were reduced to ashes. We read, "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and

that which grew upon the ground." Gen. xix. 24, 25. By a bold figure Peter represents the heavens and the earth as being reserved unto fire for the perdition or destruction of ungodly men. He says, "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter iii. 7.

Referring to the wicked, David says, "Let burning coals fall upon them ; let them be cast into the fire." Psa. cxl. 10. The Prophet Isaiah in his description of the instruments employed by Christ in the destruction of his enemies when He returns to earth, exclaims, "For behold the Lord will come with fire and with his chariots like a whirlwind, to render his anger with fury and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh : and the slain of the Lord shall be many." Isa. lxvi. 15, 16. The prophet Joel, when describing Christ's victorious army, says, "A fire devoureth before them ; and behind them a flame burneth." Joel ii. 3. David, when describing the judgments which Christ will inflict upon his enemies, says, "A fire goeth before him and burneth up his enemies round about." Psa. xcvi. 3. Malachi says, "For behold the day cometh that shall burn as an oven ; and all the proud, yea and all that do wickedly, shall be stubble : and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. iv. 1. Christ in his exposition of the parable of wheat and tares declared that the "good seed are the children of the kingdom, but the tares are the children of the wicked one." Matt. xiii. 38. "The harvest is the end of the world (or age). As therefore the tares are gathered and burned in the fire ; so shall it be in the end of this world" (*aion*, age) verses 39, 40. What object would a husbandman have in separating the tares from the wheat, binding them in bundles and casting them in the fire except to utterly destroy them ? It is not the office of fire to preserve combustible material. Paul represents Christ as coming "in flaming fire, taking vengeance on them that . . . obey not the gospel."

2 Thess. i. 7, 8. We know that it may be urged that a number of proof texts adduced are highly figurative. True; but what do these figures represent, preservation or destruction? Such similitudes as thorns, briars, tares, stubble, chaff, wood, and other combustible articles can mean nothing else but literal destruction. But, says the objector, the Bible affirms that the fire is eternal. It also affirms that this same fire burns up, consumes, and destroys the wicked. It does not follow because fire is an eternal element that therefore the fuel cast into it will be eternally burning. The Bible also speaks of an eternal judgment, and eternal salvation; see Heb. vi. 2; v. 9. Salvation and judgment will be eternal not because the process of saving and judging men will be eternally going on, but because they will be final—the result will be eternal. The fire that burns up the wicked will be eternal in the same sense. If it burns at all, and is not quenched, it must burn them up. But, says the objector, the wicked must go to hell, which is a place of conscious suffering. This brings us to the investigation of the original words translated hell,

SHEOL AND HADES.

The English word hell is of Saxon origin, and is derived from the Saxon word *helle* or hell, to cover. This definition fitly represents the grave. It also agrees with the Greek word *hades* which represents the place of the dead whether buried or unburied. The Greek word *hades* corresponds with the Hebrew word *sheol*. Peter, in translating the Hebrew word, *sheol*, found in Psa. xvi. 10, uses the Greek word *hades* as its equivalent. Repeating the language of David, he says, "Thou wilt not leave my soul in *hades*." Acts ii. 27. David said "Thou wilt not leave my soul in *sheol*." Thus *hades* corresponds with *sheol*. The Septuagint translates *sheol* by *hades* sixty times out of sixty-three. *Hades* therefore has the same meaning as *sheol*. *Hades* and *sheol* mean the state of death, the dominion of the grave, the general receptacle of the dead. They are used to denote the unseen, the invisible, the

dark, the obscure ; thus they agree in their general meaning with the Saxon word *hell*, which signifies to cover, and thus render obscure, and invisible. These words are used indiscriminately in reference to young, old, good, bad, Christian, and heathen ; if therefore they represent a place of torment when applied to the wicked they mean the same when applied to the righteous. Jacob expected to go to *sheol*. We read, "And Jacob rent his clothes and put on sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him ; but he refused to be comforted ; and he said, for I will go down into the grave (*sheol*) unto my son mourning." Gen xxxvii. 35. Again we read in chapter xlii. 38, "And he (Jacob) said my son shall not go down with you ; for his brother is dead, and he is left alone ; if mischief befall him by the way in the which ye go, then shall ye bring down my grey hairs with sorrow to the grave (*sheol*)." Why did not King James' committee translate *sheol* hell in the foregoing texts, the same as they translated it in other places ? The reason is obvious ; it would have shown that good as well as bad men go to hell. These texts show that *sheol* does not have reference to character, or represent any specific place, but simply the condition of death. *Sheol* is always in the singular number, thus proving that it is not used to represent a plurality of graves, but in a generic sense to denote the condition of all the dead, whether buried or not ; for Jacob did not believe that his son Joseph had been buried. In the German Bible *sheol* is translated *holle* which bears a close resemblance to the Saxon word *helle*, or hell. Tremellus, who was a learned Jew, translated the Syriac version of the Bible, the oldest extant, into Latin. He uniformly translated the Syriac word for *sheol* into the Latin word *sepulchre*, *urn*. In the French version, the word *sheol* is generally translated *sepulchre*, being only once translated hell (in Job xi. 8.) and in that instance it evidently means grave.

Sheol occurs sixty-four times in the Old Testament, three times it is translated pit, thirty times grave, and

thirty-one times hell. Is it possible for the same word to have two significations as opposite as the grave where a dead man is buried, and a burning hell where living men are tormented? Is it reasonable that the dead and living, righteous and wicked all go to one place? for all go to *sheol*.

Sheol is rendered pit in Num. xvi. 30, 33. Job xvii. 10. In the first occurrences the earth opened her mouth and swallowed up Korah, Dathan, and Abiram, and it is declared that they perished. They went down into the grave. In the third text quoted it is affirmed in the last clause of the verse that their rest is together in the dust. In this text also it ought to have been translated grave.

Sheol is translated grave in Gen. xxxvii. 35; xlii. 28; xliv. 29, 31. 1 Sam. ii. 6. 1 Kings ii. 6, 9. Job vii. 9; xiv. 13; xxi. 13; xxiv. 19. Psalms. vi. 5; xxx. 3; xxxi. 17; xlix. 14, 15; lxxxix. 48; cxli. 7. Prov. i. 12; xxx. 16. Eccl. ix. 10. Cant. viii. 6. Isa. xiv. 11; xxxviii. 10, 18. Ezek. xxxi. 15. Hosea xiii. 14 twice.

Sheol is translated hell in the following texts. Deut. xxxii. 22. 2 Sam. xxii. 6. Job xi. 8; xxvi. 6. Psalms. ix. 17; xvi. 10; xviii. 5; lv. 15; lxxxvi. 13; cxvi. 3; cxxxix. 8. Prov. v. 5; vii. 27; ix. 18; xv. 11, 24; xxiii. 14; xxvii. 20. Isa. v. 14; xiv. 9, 15; xxviii. 15, 18; lix. 9. Ezek. xxxi. 16, 17; xxxii. 21, 27. Amos ix. 2. Jonah ii. 2. Hab. ii. 5.

Sheol is properly translated hell in nearly all the foregoing texts referred to according to the etymology of the Saxon word hell; but not in a single instance according to the Orthodox idea of a place of conscious misery. That the translators used the Hebrew word *sheol* and the Saxon word they selected to represent it in the same sense, is clearly evident from the fact that in about one third of the thirty occurrences of the word *sheol*, which they translated hell, they placed hell in the text and grave in the margin, thus showing that they used these two words synonymously and interchangeably. The terms pit, grave, state of the dead, or sepulchre, will, in nearly every occurrence of this word, make good sense; but in almost, if not quite all, the thirty-three places where *sheol* is translated pit,

and grave, it would be very absurd to call it hell. If the reader will take the pains to examine the references under these heads for himself he will be satisfied that this statement is true. We will close this part of our subject with a criticism of George Campbell. He says, "that the word *sheol* in the Old Testament means no more than *kever*, the grave, or sepulchre, excepting that it has a more general sense." *Kever* is never translated hell.

HADES.

Hades occurs in the New Testament eleven times, to wit: Matt. xi. 23; xvi. 18. Luke x. 15; xvi. 23, Acts ii. 27, 31. 1 Cor. xv. 55. Rev. i. 18; vi. 8; xx. 13, 14. "As to the word *hades*," says Dr. Campbell, "in my judgment it ought never to be rendered hell, at least in the sense wherein that word is now universally understood by Christians. In the Old Testament the corresponding word *sheol*, signifies the state of the dead in general, without regard to the goodness or badness of the persons, their happiness or misery. To this definition the word hell in its primitive signification, perfectly corresponded, for at first it denoted only what was secret or concealed."

Dr. Adam Clarke says of *hades*, "The word hell as used in the common translation, conveys now an improper meaning of the original word, because hell is only used to signify the place of the damned. But the word hell comes from the Anglo Saxon *helan*, to cover." The translators of the New Testament must have held the same views of Dr.'s Campbell and Clark, for they translated *hades* hell in some texts and grave in the marginal readings. See 1 Cor. xv. 55. Rev. xx. 13. It would not have sounded well to have represented the saints as shouting victory over death and hell; nor to have represented John as saying that hell delivered up the dead in it. Equally bad does it sound to read that death and hell were cast into the "lake of fire," that great symbol of destruction. How much more appropriate the idea of the destruction of the "last enemy death," consequently no more need of graves.

Then the idea of a moveable hell following the pale horse all over the Papal dominion. The grave follows the pale horse, the symbol of death, to receive the dead. How absurd the idea of the proud city of Capernaum being brought down from a figurative heaven to a literal hell. Did that whole city, infants and all, go to a hell of torment? or was that proud city abased to a level with the grave, a symbol of the lowest abasement?

David spake of the resurrection of Christ, that his soul was not left in *hades*, thus teaching that his soul was the subject of a resurrection; it must therefore have died. Christ's soul was "made an offering for sin." Isa. liii. 10. He "poured out his soul unto death." verse 12. Just before his death He exclaimed, "My soul is exceeding sorrowful, even unto death." Matt. xxvi. 38. Thus He anticipated the death of his soul. His soul died, was buried in *hades*, but did not remain, for it was delivered therefrom the third day, according to the Scriptures.

David's soul is now in *sheol*, or *hades*. Before his death He expressed his faith that God will deliver his soul from *sheol*, or *hades*. He says, "But God will redeem my soul from the power of the grave" (*sheol*). The Syriac rendering of Acts ii. 31 reads, "And he foresaw and spake of the resurrection of Christ, that he was not left in the grave, neither did his body see corruption." Kitto thus translates this verse. In Matt xvi. 18 *hades* evidently means death or the grave. Neither will hold the church under its dominion for ever. "Death and *hades* (shall) deliver up the dead in them." Rev. xx. 13. The saints will shout victory "over death and *hades*." 1 Cor. xv. 55, 57. The gates of *hades* is probably the passage through death's door into the grave. Christ having the "keys of death and the grave" (Rev. i. 18) will open the gate into the mansions of the dead and forever free the members of his church from the power of death. Having destroyed "him that has the power of death," (Heb. ii. 14) his captives will go free. Having raised his sleeping saints incorruptible and immortal, *hades* can never recapture them. Thus the reign of death, and the triumphs of the grave

will be short. *Hades* in Rev. i. 18, as before stated, evidently means the grave. As keys will open the door and enable a person to go out of a prison, so Christ has power to open the grave, and let the imprisoned millions go free. There is not a single occurrence of the term *hades* in the New Testament which does not relate either to death or the grave. There is nothing in the etymology or Bible use of *hades* which would convey the idea of conscious misery. An exposition of Luke xvi. 23 will be given in the next chapter.

CHAPTER XVII.

RICH MAN AND LAZARUS.

We find the parable of the rich man and Lazarus in Luke xvi. 19-31. We conclude this narrative is a parable, (1.) because it is the last link in a chain of eight parables. 2. Referring to the same class of men, and in the same list of parables, we read, "All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them." Matt. xiii. 34. 3. All commentators agree that it is a parable. 4. No one can, or pretends to take it literal.

What! a man literally dead, tormented with literal fire, in a literal grave, and another literally dead man covered with literal sores, carried by literal angels and placed in Abraham's literal bosom; and a literal gulf between a literal hell and literal heaven; and the inhabitants of each place in seeing and talking distance of each other! No, no, says the objector, it was the rich man's spirit that went to hell, and the poor man's spirit that went to heaven. But the record makes no reference to the soul or spirit of either of those men. The whole record relates to the two men who died, one of whom was buried and the other of whom was carried to Abraham's bosom. We must either take the whole account as a literal matter-of-fact-narrative or as a parable, and if a parable it must be subject to the same rule by which all other parables are interpreted.

When Christ interprets his parables no room is left for controversy, but when He has given no interpretation the only sure clue to their meaning must be the theme on which our Lord was discoursing at the time He spake the parable, or parables. It should be distinctly understood that parables were never intended to teach doctrines, but only to illustrate or enforce doctrines taught in plain literal language.

This parable represents the change of the dispensation from Jew to Gentile. One class rich and the other poor, one whole and the other sick, one lost and the other not lost, one exalted and the other abased. Christ's interpretation of the parable of the feast furnishes a key to unlock these enigmas. He said, "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke xiv. 11. The Jews were rich and exalted, as illustrated by the elder brother, (chapter xv. 31) and by the rich man's raiment. The Gentiles were poor as illustrated by the prodigal son and Lazarus. The tables were soon to be turned, and the rich abased, and the poor exalted.

In the fifteenth and sixteenth chapters we have two rich men and two poor men. All expositors agree that the first two men represent Jew and Gentile; and why not the second? The place in which the rich man was buried shows the allegorical character of this narrative. It is not *gehenna*, but *hades*, where Christ, and all good, as well as bad men are buried. As has been shown, all in *hades* are dead. Rev. xx. 13. *Hades* denotes the lowest state of abasement. Speaking of one of the cities of that exalted people, Christ says, "And thou, Capernaum, which art exalted unto heaven shall be brought down to *hades*." Matt. xi. 23. Not that that city with its innocent babes should be cast into a hell of torment, but that that proud city should be abased. Let the rich man represent the Jewish nation, the death of the rich man the extinction of that nation, his burial the burial in a political grave, or the abasement of that proud nation, and the torment of a man in the grave, the torment of that dead nation in their national grave during the past eighteen hundred years. Let the impassable gulf represent their false reliance upon Moses, (the Mosaical law) which was the real cause of their rejecting Christ. They believed that the Mosaical arrangement was eternal, never to be superseded by any other dispensation. Paul says, "But their minds were blinded, for until this day remaineth the same vail untaken away, in the reading of the Old Testament," 2

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The two tribes and the ten, or Judah and Israel, are represented as two distinct nationalities after their restoration from captivity, and are united into one nation and one kingdom in the land of Canaan. Ezek. xxxvii. 21-23. The ten tribes, or Israel, went away in a body and will return in a body. Jer. xxxi. 31. Though hid from the face of men God says, "They are not hid from my face," implying that they are hid from the face of men. See Jer. xvi. 14-17.

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rich man is concerned, has had a complete fulfillment. Lazarus was poor. Previous to the change of dispensations the Gentiles were poor in reference to that knowledge which was derived from Old Testament scriptures, that would make them wise unto salvation. 2 Tim. iii. 16. They were excluded from the peculiar privileges of the rich man—the Jews. They only had access to the “outer court” or “gate” of the temple service. The Jews would have no intercourse with the Gentiles, not even to communicate “crumbs” of knowledge or promises of mercy to them.

The dogs may represent the Samaritans who, contrary to the custom of the Jews, had amalgamated with the Gentiles. These would communicate enough truth to modify the system of corrupt doctrines held by the Gentiles, the same as the tongue of a dog would mollify a cankering sore. David refers to the table of this affluent miser whose crumbs were denied the poor beggar, as being made a snare, and a trap, and a stumbling block, and a recompense unto them.” Rom. xi. 9. Thus the table was turned, and the rich man abased, and the poor man elevated.

Death fitly represents the great change effected in reference to Jews and Gentiles. The former are abased, and the latter elevated from the condition of degradation to joint heirship with the royal family of Abraham; for “If ye be Christ’s then are ye Abraham’s seed and heirs according to the promise.” Gal. iii. 29. To this honor they are elevated through “the ministration of angels”—*aggeloi*—messengers. Christ commissioned his messengers to “go into all the world and preach the gospel to every creature.” And as the result of their labors many Gentiles were brought into the Abrahamic family, fitly represented as being in his bosom. “For the scripture foreseeing that God would justify the heathen (Gentiles) through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they that be of faith are blessed with faithful Abraham.” Gal. iii. 8, 9. In this condition all believing Gentiles are

comforted, while, since the change of dispensation, the Jews as a people, have been tormented. Neither, as a class, can pass over this gulf. During the Christian dispensation the great body of the Jews have relied upon the Mosaic system for justification. Paul belonged to the unbelieving nation, hence his conversion was an abortion, i. e. before the time of the birth of the nation. And according to Paul, to go back from the Christian to the Mosaic dispensation, and rely upon the works of the law for justification, they are "fallen from grace," (Gal. v. 4) and will be buried in the ditch. Thus, during the gospel dispensation, it is morally impossible for that blinded self-righteous people, as a class, to cross the yawning chasm between the two dispensations; nor can the few Jews, from whose eyes the vail of unbelief has been removed, enshroud themselves in darkness again, nor rely, as honest Jews do, upon the Mosaic law for justification.

GEHENNA.

The word *Gehenna* occurs twelve times in the received Greek version. It is translated hell in every occurrence. It is not a Greek, but a Hebrew word transferred to the Greek. It is translated from the Hebrew words *gee*, a valley, and *Hinnom*, the name of a man who possessed that valley. This valley was situated Southeast of Jerusalem. This valley was also called *Tophet*, a detestation, an abomination. As *Gehenna* in the New Testament has the same meaning of *Tophet* in the Old Testament, it will be necessary to examine the meaning of *Tophet* first. You will find a description of its locality in Joshua xv. 8; xviii. 16. Jer. xix. 2. According to these testimonies it is a literal valley Southeast of Jerusalem. It is called the valley of Hinnom in each of the foregoing texts. It was a place in which capital punishment was inflicted in literal fire, which was supplied with wood; Lev. xx. 14, 9. Jer. vii. 31. Isa. xxx. 30-33; xxxvii. 36-38. By comparing the last two passages referred to it will be seen that the bodies of the 185,000 of the army of Sennacherib were

consumed in the fires of *Gehenna*, for (as the prophet says) "*Tophet* was ordained of old; yea for the king it is prepared; he hath made it deep and wide: the pile thereof is fire and much wood."

Thus *Gehenna* fire was a literal fire supplied with wood. In that valley was erected the brazen image of Moloch, the god of fire. They would pile wood in and around him, and set it on fire, and when red hot would place infants in his outstretched arms, and beat the drum to drown the cries of the burning victims. We read in 2 Chron. xxviii. 3, Ahaz "burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abomination of the heathen whom the Lord had cast out before the children of Israel." Again we read in 2 Chron. xxxiii. 6. "Manasseh caused his children to pass through the fire in the valley of the son of Hinnom." Did Ahaz and Manasseh cause their children to pass through the hell described by the Orthodox churches? No: it was a literal fire supplied by combustible fuel. That fire was kept burning for the purpose of consuming the filth of Jerusalem to preserve the health of the city. At least we so understand the teachings of the Rabbins. We have prepared the mind of the reader to understand the meaning of *Gehenna* in the New Testament. Let it be remembered that it is not a Greek word, but a Hebrew word, not translated but transferred, or simply spelled with Greek letters. Hence it must be considered from a Hebrew standpoint. It occurs, as before mentioned, twelve times in the New Testament, and in every occurrence is improperly translated hell. The word *Gehenna* is never used in the Greek scriptures except by Christ, and only in his parabolic discourses as recorded by Matthew, Mark, and Luke, and then only to the Jews who could have had no other idea of it except the literal fire which was kept burning in the valley of Hinnom. Their minds would revert at once to that valley, and not to some far off region, where deathless spirits should be tortured for ever. As these three evangelists have recorded the same discourses we have selected Mark ix. 43-49 as

an example. We will note the leading points in the portion of scripture referred to. The word *Gehenna* has been discussed at sufficient length. We would remark that Christ, being a Jew, used the well understood phraseology of the Jewish prophets. The terrible imagery drawn by our Savior seems to have been copied from Isaiah lxvi. 24. Speaking of all flesh who shall come and worship before the Lord, the prophet adds, "And they shall go forth and look upon the carcasses of the men who have transgressed against me, for their worm shall not die ; neither shall their fire be quenched ; and they shall be an abhorring unto all flesh." Let it be noted that the fire and the worms do not prey upon an immortal soul, but upon the *carcasses*—dead bodies—of men. Worms feed upon corruption. Job says, "If I wait the grave is mine house : I have made my bed in darkness. I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister." Job xvii. 13, 14. In this passage are associated corruption and the grave. They denote destruction, and not preservation. Again Job says, "And though after my skin worms destroy this body." Job xix. 26. Please consider,

1. These dead bodies strewn upon the ground where they had been slain (verse 16) were an abhorrence unto all flesh. This is the signification of *Tophet* which means the same as *Gehenna*.

2. It is a graphic description of the valley of Hinnom when the waters had flown into this valley from the mountains and partially put out the fire. There might be seen the fire preying upon one part of these dead bodies, and the worms preying upon another part. Such a scene would be an abhorrence to all who should see it. The name of this valley is to be changed from the valley of Hinnom to the valley of slaughter. "And the carcasses of this people shall be meat for the fowls of heaven, and for the beasts of the earth ; and none shall fray them away." Jer. vii. 30. Thus *Gehenna*, or the valley of Hinnom, will be covered with dead bodies, and none shall remove them. The Lord will gather together and

slaughter all nations in that valley when He comes to judge the world. See Joel iii. 2. Zech. xiv. 1-3.

3. If the worm does not die, and the fire is not quenched, these carcasses must be utterly consumed. If the worms should die, and the fires could be put out, a part might be preserved unconsumed.

4. An unquenchable fire is not, as many suppose, a fire that shall burn through the ceaseless ages of eternity, but a fire which cannot be put out, or extinguished. Having consumed the fuel on which it preys it must go out unless more fuel shall be supplied. In proof of the foregoing please read Jer. xvii. 27. God says, "But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and *it shall not be quenched.*" This prediction was literally fulfilled. A Roman soldier threw a brand of fire into some dry fuel in an upper chamber of the temple, and soon the whole temple was wrapped with a sheet of flame. Every effort was made to save the temple, for it was the command of Titus to save the temple to grace his triumphs, but neither the Romans or frantic Jews could quench the fire, and what was the result? Is the temple burning to-day, and will it burn to all eternity? No. If the fire could have been quenched, a part of the gates, or palaces, might have been preserved, but because it could not be quenched, in the language of the prophet it "devoured the palaces of Jerusalem." Thus an unquenchable fire "devours" or eats up that on which it preys. According to John the Baptist an unquenchable fire "burns up" instead of preserves forever. Referring to Christ he says, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will *burn up* the chaff with unquenchable fire." Matt. iii. 13. An *unquenchable fire*, therefore, burns up. A quenchable fire does not necessarily burn up. Whatever is cast into *Gehenna* perishes. Christ says, "And if thy right hand offend thee, cut it off, and

cast it from thee; for it is profitable for thee that one of thy members should *perish*, and not that thy whole body should be cast into *Gehenna*." If one member of the body should perish as the result of being cast into *Gehenna*, then the whole body would likewise perish if it should be cast into the same fire. *Gehenna* will "destroy both soul and body." Matt. x. 28. Christ does not appeal to a false motive. *Gehenna*, according to the language of Christ, will annihilate the whole man. According to the Hebrew idiom, in which Matthew wrote, the "soul and body" were used for the whole being. But Luke, who used the pure Greek, omits the word soul.

Matthew uses the phrase "everlasting fire." Matt. xviii. 18; xxv. 46. When the term everlasting is used as an adjective its duration is determined not by its etymology, but by the duration of the noun, or thing it qualifies. The "everlasting hills;" the "everlasting priesthood," referring to the Aaronic priesthood. The qualifying adjective everlasting, denoted a period that should continue as long as the Aaronic priesthood continued. Just so in regard to everlasting fire. The term everlasting will continue as long as the fire continues, and no longer. But it is only affirmed of the fire that it is eternal, not that the things cast into it shall be eternally burning. This eternal fire will "burn up," "devour," "consume," "destroy," and "kill" those who are cast into it. According to Isaiah xxxiii. 14, no man "can dwell in everlasting burnings," for the very good reason that they will burn him up, "root and branch."

TARTARUS.

This word occurs only once in the New Testament, to wit, 2 Peter ii. 4. "For if God spared not the angels that sinned, but cast them down to hell, and delivered them unto chains of darkness, to be reserved unto judgment." The word rendered hell in the foregoing text is *Tartaros*, which, according to the original idea of the Pagans, who originated this word, related to the darkness which they supposed surrounded the material universe. Thus they

are reserved in chains of darkness. This highly figurative language has no reference to men, nor does it relate to present punishment of angels, but the place in which they are reserved unto a future time when they shall be judged and punished. It therefore proves nothing in favor of an existing hell of conscious misery for either men or angels. At the ninth verse the ungodly are represented as being reserved unto a future "day of judgment, to be punished," which clearly demonstrates that they are not undergoing their punishment now, in hell or any other place. Thus we think that we have fairly answered the leading objections to the views presented in previous chapters relative to the nature of the punishment that shall be inflicted upon the finally impenitent. It will be conceded that if the strongest objections to any view can be finally harmonized with that view, lesser objections could be harmonized also.

CHAPTER XVIII.

THE CONDITIONS OF SALVATION.

These conditions are *faith, repentance, baptism, and a* life of obedience to all the commandments of God as taught by Christ and his Apostles.

1. *Faith.* "But without faith it is impossible to please him : for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. xi. 6. Thus, faith is so necessary that there is no possibility of pleasing God without it. We may obey every other commandment, and discharge every other duty devolving upon saint or sinner, and yet if we lack faith, we cannot please God, and of course none can be saved unless approved of God. Faith sustains the same relation to every other duty devolving upon the Christian that the first unit does to every other unit. You may multiply hundreds, thousands, millions, billions, and on to the utmost limits of mathematical calculation, and yet the whole array of figures are added to, and rest upon the first unit. Just so in reference to faith, it is primary in the development of Christian character. All the virtues which adorn that character are added to, and rest upon faith, as the foundation upon which stand or fall the whole superstructure of Christian character. God proposes to multiply grace and peace (2 Pet. i. 2,) and asks us in return to add all the Christian graces to faith as the first duty which gives vitality to every other duty. The Apostle Peter says, "And besides this, giving all diligence add to your faith virtue, (courage) and to virtue knowledge ; and to knowledge temperance ; and to temperance patience ; and to patience godliness ; and to godliness brotherly kindness ; and to brotherly kindness charity." Without faith all these splendid gems of character are worthless ; for without faith it is impossible to please

God. Christ says, "He that *believeth* and is *baptized* shall *be saved*;" then to show that no other duty unless accompanied with faith will profit anything, he adds, "but he that *believeth not* shall *be damned*." Mark xvi. 16. There is no way of escape, no alternative, he that believeth not, (no matter what else he may say or do) shall be damned. Thus, faith is so necessary that there can be no hope of salvation without it. It is therefore absolutely essential to salvation. The Son of God, in his discourse with Nicodemus, suspends eternal life upon faith, and shows from a negative stand point that those who refuse to believe must perish. He says, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish, but have eternal life." John iii. 14-16. No stronger argument could have been given to show the importance of faith than by presenting its exceeding great reward, and the dreadful consequences of neglecting it. The Apostle Paul, having presented the death and resurrection of Christ as the only ground of justification, adduces the following conclusion: "Therefore being *justified by faith*, we have peace with God through our Lord Jesus Christ: by whom also we have access by *faith* into the grace wherein we stand and rejoice in hope of the glory of God." Rom. v. 1, 2.

1. No faith no justification, no justification no peace with God through our Lord Jesus Christ.

2. Faith is the medium through which we have access into that grace wherein we stand and rejoice in hope of the glory of God. Thus no faith no grace, no rejoicing, no hope, no glory. There can be no salvation without justification. Paul affirms in another place that we are saved by grace; but through faith we have access to grace; therefore faith is necessary to salvation. According to the Apostle's reasoning in Romans iii. 2, faith is necessary in order to the efficacy of the blood of Christ, and the remission of sins. The Apostle says, "Whom

God has set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Christ will only be a propitiation through *faith*. Through no other medium can Christ be a propitiation for our sins, or will the Father further be propitious ; for *without faith* it is impossible to please Him. The Apostle continues, "To declare I say, at this time his righteousness ; that he might be just, and the justifier of him which *believeth* in Jesus," verse 26. Thus teaching that God would be unjust to justify unbelievers. Such an act instead of declaring God's *righteousness* would declare his *UNRIGHTEOUSNESS* ; for "*whatsoever is not of faith is sin.*" Rom. xiv. 23. Such an act would also make Christ a minister of sin. "Where is boasting then ? It is excluded. By what law ? of works ? Nay, but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. Do we then make void the law through *faith* ? God forbid : yea we *establish* the law." Verses 27, 28, 31. The law and the prophets had borne united testimony to the fact that men should be justified "through faith in Jesus Christ without the law ;" (verses 21, 22) therefore the act of justifying men through the law of faith instead of the law of works, confirmed the testimony of the law and the prophets.

If the time had not, or should not come, when believers in Christ should be justified without the old law, then the law and the prophets would have borne false testimony. It was the animus of the testimony of the law and the prophets that the law of faith was to be the grand standard of justification. The Apostle appeals to the Scriptures also in confirmation of the same glorious truth. Addressing the same class of Judaizers who trusted in the works of a dead law, instead of a living faith, for justification, he says, "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham saying, In thee shall all nations be blessed." Gal. iii. 8. Faith is a medium through which God will manifest "the exceeding riches of his

grace in kindness toward his people in the ages to come. "For (he adds) by grace are you saved through faith ; and that not of yourselves : it is the gift of God." Eph. ii. 8. The proper arrangement of this verse would read, "By grace *through faith* are ye saved ; and that (salvation) not of yourselves, it (salvation) is the gift of God."

Grace and *faith* are the means, and salvation the result. No faith and no grace, no salvation. Faith's strong arm takes hold of the power of God which alone can uphold the Christian in manifold temptations, and enable him to rejoice with "joy unspeakable and full of glory." Speaking of the heirs of the incorruptible inheritance, Peter says, "Who are kept by the power of God through *faith* unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be ye are in heaviness through manifold temptations : that the trial of your faith being much more precious than that of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ : whom having not seen, ye love ; in whom though now ye see him not, yet *believing*, ye rejoice with joy unspeakable and full of glory ; receiving the end of your *faith* even the salvation of your souls."

1. Faith takes hold of the only power that can save man, viz. the power of God.

2. Faith looks beyond trial and temptation, and rejoices in hope of the glory to be revealed at the appearing of Christ.

3. Faith being much more precious than pure gold which will stand the test of fire, those trials and temptations which will develop it are represented (using the cause for the effect) as being more precious than gold. The Apostle Peter addressed his epistle "to them that have obtained like *precious* faith with us"—the Apostles. 1 Pet. i. 1.

4. The end or result of *faith* IS SALVATION. John says, "And this is his commandment that we should *believe* on the name of his Son Jesus Christ." 1 John iii. 23. Again he says, "This is the victory that overcometh the world even

our *faith*. Who is he that overcometh the world, but he that *believeth* that Jesus is the Son of God." 1 John v. 4, 5.

The conquests of faith are greater than the splendid achievements of an Alexander or a Napoleon Bonaparte. It enables its victorious heroes to triumph over the world. Through this heroic faith the grandest moral victories were won, and the most glorious achievements wrought the world has ever known. It was the animus of all the wonderful achievements and deeds of renown recorded in the eleventh chapter of Hebrews. "By *faith* Abel offered unto God a more acceptable sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts : and by it he being dead yet speaketh. By faith Enoch was translated that he should not see death . . . for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him. By faith Noah, being warned of God concerning things not seen as yet, moved with fear, prepared an ark to the saving of his house ; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should afterward receive for an inheritance obeyed ; and he went out not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, (or believed them) and embraced them, and confessed that they were pilgrims and strangers in the earth. By faith Abraham, when he was tried, offered up his son Isaac, and he that had received the promise offered up his only begotten son. Of whom it was said that In Isaac shall thy seed be called. Accounting that God was able to raise him up even from the dead ; from whence also he received him in figure. By faith Moses when he was born was hid three months of his parents, because they saw he was a proper child ; and they were not afraid of

the king's commandment. By faith Moses when he was come to years refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. By faith he forsook Egypt not fearing the wrath of the king: for he endured as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them. By faith they passed through the Red sea as by dry land. By faith the harlot Rahab perished not with them that believed not, when she received the spies with peace." Having grown weary of enumerating the achievements of these noble heroes, the Apostle groups together a list of worthy names with a general statement of what THEIR FAITH had accomplished. He adds, "And what shall I more say—for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae, of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, . . . out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. And these all, having obtained a good report THROUGH faith, received not the promise. God having provided some better thing for us that they without us should not be made perfect."

It will be seen by the most casual reader, that the faith of all these ancient worthies produced corresponding works. A Bible faith will just as certainly produce good works, as a good tree will produce good fruit. That faith which God can approve never fails to cause obedience to what He commands, or requires to be done. Faith without obedience is equivalent to no faith. Abel offered *sacrifice*, Enoch *walked* with God, or obeyed God. Noah's faith prompted him to build the ark; thus he became heir of the *right doing* which is *caused* by FAITH. Abram's faith produced immediate obedience, and hurried him from his father's house on his journey to the promised land, while in utter ignorance of the locality of the place to which he was commanded to go. His unwavering faith in Him who had promised a numerous seed through his son Isaac,

moved him right onward to Mount Moriah, and his confidence in the ability of God to fulfill his promise, though it should necessitate the resurrection of his son from the dead, upheld him, and nerved his arm to strike the fatal blow, which would have laid his beloved son a lifeless corpse at his feet. The faith of Moses' parents induced them to hide their precious boy three months, in defiance of the king's command. The faith of Moses prompted the generous choice of a life of affliction with his enslaved brethren, and the reproach of Christ, to the pleasures of sin with the proffered treasures and honors of Egypt. Through the same triumphant faith he kept the passover and sprinkling of blood that the destroying angel might not touch him or his brethren. By faith they marched through the rugged channel of the Red sea. Rahab's faith caused her to conceal the spies, and aid them to escape unhurt. This triumphant faith inspired heroic courage in kings and their valiant armies to subdue kingdoms, and put to flight their alien armies. But we are told that Abraham's faith is a model faith to be copied by all who shall be blessed with him; and that his faith without works was imputed to him for righteousness. Leaving out the phrase *without works*, the above statements are true. Referring to the promise made to Abraham Paul says, "Not to that only which is of the law, but to that also which is of the FAITH OF ABRAHAM: who is the father of us all." Rom. iv. 16. According to the foregoing that which constitutes Jews and Gentiles joint-heirs of the world, is the faith of Abraham. Again he says, "Know ye therefore that they which are of FAITH, the same are the children of Abraham." So then, "they which be of faith are blessed with faithful Abraham." Gal. iii. 7, 9.

It is also true that Abraham's faith was imputed to him for righteousness. We read in Gen. xv. 6, "And he (Abraham) believed in the Lord; and he counted it to him for righteousness." Paul when referring to the passage quoted, says, "Even as Abraham believed God, and it was accounted unto him for righteousness." Gal. iii. 6. The inference that God imputed righteousness to Abraham's

faith without works, plainly comes out of these very texts of Scripture involving this very issue. "Weren't you though a man say he hath faith, can faith save him? If a brother bring daily food, and one of you say, 'Be ye warmed and filled; notwithstanding those things which are necessary, it profiteth thee nothing.' Even so faith, if it be alone, is dead also. Yea a man may say, 'I have faith; but where are my works?' shew me THY FAITH, and I will shew thee MY FAITH by my works. Thou sayest, 'There is one God;' thou doest well: but if thou dost not tremble, thou art not a true believer. Without works, faith is dead also." He gives the example in proof of these assertions. "Abraham our father *justified* BY his son Isaac upon the altar, wrought with his *works*, and BY *faith* was *justified*? And the scripture was, 'Abraham *believed* God, and IT WAS counted unto him for RIGHTEOUSNESS: and he was called true, because he did the truth; then how that by WORKS a man is *justified* BY *faith only*. Likewise also was Sarah justified by works, when she had received the circumcision, and had sent them out another way, and out the *breath* (margin) is dead also." Jas. ii. 14-26.

Paul presented the faith of the Gentiles, that we are the children of Abraham, and presented the works of Abraham as the proof of the thing. In his reply to the Jews, as their father, He said, "If ye would do the WORKS of Abraham, ye shall be justified by faith, and not by works. The two are joined together, and God can approve. Whenever in the Bible; works are either mentioned, or ever salvation is associated with

PLAN OF SALVATION.

plainly contradicts James' application of Scripture. He asks a question in-
e. "What doth it profit my breth-
y he hath faith, and have not works?
If a brother or sister be destitute of
f you say unto them, Depart in peace,
led; notwithstanding ye give them
h are needful to the body; what doth
ith if it hath not works, is dead, be-
n may say, Thou hast faith, and I have
FAITH without thy works, and I will
by my works. Thou BELIEVEST there-
est well: the devils also *believe*, and
thou know, O vain man, that faith
d?" He then introduced Abraham's
these assertions. He says, "Was not
justified BY works, when he had offered
the altar? Seest thou how *faith*
works, and *BY works* was *faith made per-*
ture was fulfilled which saith, Abra-
d IT was imputed unto him for right-
s called the friend of God. Ye see
RKS a man is *justified*, and NOT by
e also was not Rahab the harlot justi-
she had received the messengers, and
other way? For as the body with-
n) is dead, so faith without works is
4-26.

faith of Abraham as the evidence
dren of Abraham: and Christ pre-
Abraham as the evidence of the same
o the Jews who claimed Abraham
d, "If ye were Abraham's children,
ORKS of Abraham." John viii. 39.
d by faith, and he was also justified
are joined together in that faith which
Whenever saving faith is referred to
e either expressed or implied, where-
iated with works, faith is implied.

And a coach would be ready at the churchyard gate, in which there would be two assistants, who would be ready to aid him at a given signal.

He went to Kilmare on the day of the funeral, at which he was present. He examined the lock on the door of the vault, and was satisfied that he could easily remove it. At midnight he went to the churchyard armed with a wrench, a pair of shears and a picklock. First satisfying himself that the coach was in waiting, he entered the graveyard and proceeded to the vault.

The night was dark, and rain was falling. Creeping up by the side of the church, he approached the tomb of the Bell family. To his surprise he saw that the door was open, and a faint light burning inside. Stealthily drawing near, he glanced in. He saw the coffin lying along the marble slab, and in front of it a woman was standing. A second glance showed him that the woman was at work trying to remove a ring from the finger of the dead. A sudden thought struck him, and

SLOUCHING DOWN HE REACHED IN AT THE DOOR, And with his shears, which he had brought to rid the corpse of its cumbersome shroud, he cut a piece from the skirts of the woman's dress and re

The best illustration of this idea I have ever seen, is from the pen of Fletcher. He compares faith and works to the two oars of a boat. Pull one oar and the boat will run round in a circle, but drop that and pull the other and the boat will wheel round in an opposite direction, without making any headway. But let the stalwart hands grasp both oars at once, and pull them in concert, and the boat will move straight forward to the opposite shore. Thus according to James, Abraham's "faith wrought with his works, and by WORKS was FAITH made PERFECT." In his letters to the seven churches no reference is made to faith as a test, but the great issue between Christ and them turns upon works. To the church at Ephesus, Jesus Christ sent and signified by his angel to John, saying, "I know *thy work*, and thy labor, and thy patience." Rev. ii. 2. To the church of Smyrna He repeats, "I know thy works." Verse 9. To the church of Pergamos He says, "I know thy works." Verse 13. To the church of Thyatira He says, "I know thy works." Verse 19. To the church in Sardis He says, "I know thy works." iii. 1. To the church in Philadelphia, He says, "I know thy works." Verse 8. To the church of the Laodiceans He repeats, "I know thy works." Verse 15. A Bible faith is an effect whose only cause is evidence. We might as well expect fruit without a tree, as faith without evidence. As to that evidence by which saving faith is produced, Paul is very explicit. He says, "So then faith cometh by hearing, and hearing by the word of God." Rom. x. 17. This is tantamount to affirming, that faith cometh by hearing the word of God. The Apostle expresses the same sentiment at the eighth verse. "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the WORD OF FAITH which we preach." "The word of faith," that is the word which produces faith. The phrase word of God, is indefinite unless it refers to a definite portion of the word. The Apostle has furnished us a clue to what he meant by the phrase, "the word of God," and "the word of faith." He calls it the word of faith which we, the Apostles preached. Now if we can ascertain

what word the Apostles were commanded to preach, we will of course have ascertained what word they preached if they fulfilled their mission. The word of faith which the Apostles were commanded to preach, was the GOSPEL. We read in Mark xvi. 15, 16. "Afterward He appeared to the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen. And He said unto them, Go ye into all the world and *preach the Gospel* to every creature. He that believeth and is baptised shall be saved ; but he that believeth not shall be damned." According to the foregoing all the Apostles were commanded to preach as necessary to be believed in order to salvation was the Gospel—all of the word of God therefore essential to be understood and believed is expressed in the phrase *the Gospel*. The declaration that faith cometh by hearing the word of God is equivalent to saying, that faith cometh by hearing the Gospel. That which Paul calls the word of faith, in one place he calls the word of truth in another. He says, "In whom ye trusted after that ye heard *the word of truth, the Gospel* of your salvation ; in whom also after that ye believed, ye were sealed with the Holy Spirit of promise." Eph. i. 13.

1. The word of truth and the Gospel are used synonymously and interchangeably.

2. The word the Apostles preached, which those who heard believed, was the Gospel. Their faith therefore was an effect whose cause was the Gospel.

3. Their faith came by hearing just so much of the word as referred to the Gospel. The Apostle very clearly defines that part of the word by which faith is produced. He also shows the necessity of having evidence in order to faith. He says, "How then shall they call on him in whom they have not believed ? and how shall they believe in him of whom they have not heard ? And how shall they hear without a preacher ? And how shall they preach except they be sent ? As it is written, How beautiful are the feet of them that preach the Gospel of peace,

and bringeth glad tidings of good things. But they have not all obeyed the Gospel. So then faith cometh by hearing, and hearing by the word of God." Rom. x. 14-17.

Thus the word the Apostles preached which produced faith, and which some disobeyed, was the Gospel. That the Gospel contains ALL the evidence necessary to the production of that faith which will save a man is evident from the following declaration of Paul. He says, "So as much as in me is, I am ready to preach the Gospel to you that are at Rome also. For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written The just shall live by faith." Rom. i. 15-17.

1. All Paul proposed to preach at Rome was the Gospel.

2. He was willing to preach it at Rome ALSO, thus showing that the Gospel had been the great theme of his preaching in other places.

3. All of the word of God by which that faith is produced which God can approve, and through which his power will be manifested in saving man, is expressed in the phrase the "Gospel of Christ."

4. The righteousness of God is revealed in the *Gospel*.

5. It is not only the testimony by which faith is produced, but the great rule of the Christian's life and conduct in every degree of development. Of the same import is Paul's language in his letter to the Church at Galatia, he says, "And the scripture foreseeing that God would justify the heathen through faith, preached before *the Gospel* unto Abraham, saying, In thee shall all nations be blessed." Gal. iii. 8.

1. According to the foregoing the Gospel contains all the *evidence* by which *justifying faith* is produced. The Gospel, therefore, is all of the Bible necessary to be understood in order to faith and justification. Therefore being justified by faith in the Gospel we have peace with God through our Lord Jesus Christ. When the same

Apostle referred to what he had preached at Corinth, which they received, by which they stood, and through which they shall be saved, he said, "Moreover, brethren, I declare unto you THE GOSPEL, which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved if ye hold fast (margin) what I preached unto you, unless ye have believed in vain." I Cor. xv. 1, 2. The only evidence stated in the foregoing passage by which saving faith was produced was the Gospel.

2. The only *rule* of life by which their *faith* and conduct should be tested was THE GOSPEL.

3. The only moral power that could hold them true as steel in their fidelity to God, and thus prevent their apostacy was THE GOSPEL. The GOSPEL, therefore, "is the power of God unto salvation." Rom. i. 16. While they held fast, or maintained their confidence in the Gospel, their salvation was sure as the promise and power of God. The only IF or contingency by which any who had believed the Gospel should be lost, was to have believed *in vain*. To believe in vain, is either to believe and *not obey*, or having obeyed to *apostatize*. ANY FAITH which shall fall short of salvation, will prove in the end to have been a vain faith. That faith in the Gospel is essential to salvation, is evident from the following testimony of Paul. He says that "it pleased God by the foolishness of preaching to *save* them that *believe*." I Cor. i. 21. Not by foolish preaching, but the foolishness of preaching. This is folly only to them that perish, but unto them who shall be saved it is the power of God. Verse 18.

The great theme of the Apostle's preaching by which those who believed it should be saved, was the Gospel. Paul's mission was to preach the Gospel. He says, "For Christ sent me not to baptize, but to preach the Gospel." 1 Cor. i. 17. Thus it pleased God by the foolishness of preaching the Gospel to save them that believe the Gospel. To such the Gospel is the power of God, but to those who reject the Gospel, it is folly. The reason Paul was not sent to baptize is explained in the context. He says, "Lest

any should say that I had baptized in mine own name." Verse 15.

Faith in the Gospel has been an essential condition of salvation since the days of Abraham. Ga!. iii. 8, as above quoted. It was just as essential in the days of Moses as it was in the days of the Apostles. The Apostle Paul when referring to the Israelites with whom Moses was grieved forty years, says, "But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that BELIEVED NOT? So we see that they could not enter in because of UNBELIEF. Let us therefore fear lest a promise being left us of entering into his rest, any of you should seem to come short of it. For unto *us* was *the Gospel* preached, as well as unto *them*: but the word preached did not profit, not being mixed with faith in them that heard it." Heb. iii. 16-19; iv. 1, 2.

1. According to the foregoing, the Israelites had the *same Gospel* preached unto them that the Apostles were commanded to preach to the world; the faith, therefore, of those who believed the Gospel in both dispensations will be the same.

2. The same condemnation rested upon those who believed not the Gospel in that dispensation, that will rest upon those who have not believed the Gospel in this dispensation.

3. Faith was the result of hearing the Gospel *then* the same as *now*. The only thing which Christ required men to believe in the first discourse He preached, was *the Gospel*. We read, "Now after that John was put in prison, Jesus came into Galilee, preaching . . . and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye and *believe the Gospel*." Mark i. 14, 15. In the first commission of the twelve Apostles, the great theme of all their discourses was to be the Gospel. We read, "And they departed, and went through the towns *preaching the Gospel*." Luke ix. 1, 2, 9. We will conclude the testimony on the important question of faith

being produced by just so much of the word of God as relates to the Gospel, by quoting the language of Peter. He says, "But the word of the Lord endureth for ever. And *this is the word which by the Gospel is preached unto you.*" 1 Pet. i. 25. Thus, to preach the *word* and to preach the *Gospel* are one and the same thing. At this point of the investigation we may be met with the following objection by the honest enquirer after the truth. How shall I determine which one of the multitude of gospels is the true one? We answer, "To the law and the testimony: if they speak not according to this word it is because there is no light in them." Isa. viii. 20.

ONE GOSPEL.

The word teaches but ONE Gospel. The Gospel is always spoken of in the singular; we nowhere read of Gospels. It is always spoken of as a definite Gospel. The definite adjective *the*, or a definite word or phrase is used as a prefix or suffix showing that it is designed to convey a definite idea to the mind, such as "*the* Gospel of God, *the* Gospel of Christ, *the* Gospel of the grace of God." Or the Apostle when speaking of the Gospel committed to him in trust, calls it "my Gospel." God is the great author, and Christ and his disciples the agents by whom this Gospel was promulgated. It proclaims the grace or favor of God by which men are saved. If there was more than one Gospel it would be improper to use the definite adjective *the* to qualify it; because it would not distinguish between them. If there was more than *one* Supreme Being, then the phrase, *the God*, would not designate which of the two or more were designed to be pointed out. But if there is but one living and true God, then the phrase *the God* is perfectly definite. Just so in reference to the Gospel, if there is more than *one* Gospel, how shall we determine by the use of the phrase Gospel which one is referred to? We most certainly could not. But if there is but one Bible Gospel, then the phrase *the Gospel* is perfectly definite.

The Apostle Paul presents a golden chain with seven unit links, among which are *faith* and *hope*. He says: "I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love. Endeavoring to keep the unity of the spirit in the bond of peace. There is ONE body and ONE spirit, even as ye are called in ONE hope of your calling; ONE Lord, ONE faith, ONE baptism, ONE God and father of all, who is above all, and through all, and in you all." Eph. iv. 1-6. We might as well multiply any of the other unit links as to multiply *faith* and *hope*. One faith and one hope stand or fall with all the other unit links in this chain. Hope is the result of faith, and faith the result of evidence. As has been abundantly proven, the Gospel contains that evidence by which faith is produced. Then to have a unit hope we must have a unit faith, and to have a unit faith we must have a unit Gospel; for every gospel will produce its own peculiar faith. There being but ONE Gospel there can be but ONE faith and hope as effects produced by this *unit Gospel*. Thus, Peter in his general epistle designed for all Christians until Christ should come, could address it to those who had obtained the same faith that he and the other apostles had. It reads, "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us." 2 Pet. i. 1. If all Christians who lived contemporary with the Apostles, and who have since lived, should meet in the Kingdom of God and compare their faith, it would be seen that they all had the same faith and hope, because they all believed the same unit Gospel. As we shall see, all the members of the great Abrahamic family will have the *same* faith, and realize the *same* glorious hope. The following language of the Apostle can be reconciled with no other view but that of the absolute UNITY and *immutability* of the *Gospel* from Abraham down to the time when the last Gospel sermon shall be preached, and the last sinner shall have believed and obeyed it. He

says: "I marvel that ye are so soon removed from him that called you unto the grace of Christ unto *another Gospel*, which is *not another*; but there be some that trouble you, and would *pervert* the Gospel of Christ." Gal. i. 6, 7. The Gospel may be perverted by designing teachers, but it cannot be converted into another Gospel. Such is its unity and perfection that the least change will pervert it. The Apostle next shows the fearful consequences of angels or men preaching any other Gospel except that which he and the other Apostles had preached. He says, "But though we or an angel from heaven, preach *any other Gospel* unto you than that which *we have preached unto you*, let him be accursed." Verse 8. Thus making the Gospel which the twelve apostles preached, an infallible model to be copied verbatim by every subsequent Gospel preacher. Neither man on earth, or angel from heaven would be permitted to preach another Gospel without calling down the curse of God upon his head. He repeats, "As we said before, so say I now again, *if any man preach any other Gospel* unto you than that *ye have received*, let him be accursed." Verse 9. In chapter iii. 8, Paul declares that the same Gospel which he and the other Apostles had preached, and which the church at Galatia had received, was before preached to father Abraham. He says, "And the scripture, foreseeing that God would justify the heathen through faith, *preached before* the Gospel unto Abraham." According to the foregoing testimony of the Apostle Paul, there was but *one* Gospel from Abraham to the Apostles, and there has been but *one* Gospel from that day to the present time. Thus the *unity* and *immutability* of the Gospel from Abraham to the Apostles and onward to the consummation of its mission, is established beyond question.

THE GOSPEL, GOOD NEWS.

The English word Gospel, is of Saxon origin. The words *good* and *spel*, signify *good news*, or a good message. These two words correspond to the Greek word

evangelion. The Bible being its own expositor, the Gospel is good news, or glad tidings. We read concerning Christ, "And he came to Nazareth, where he had been brought up : and as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The spirit of the Lord is upon me, because he hath anointed me to preach *the Gospel* to the poor." Luke iv. 16-18. The prophecy He read may be found recorded in Isa. lxi. 1. It reads, "The spirit of the Lord God is upon me, because the Lord hath anointed me to preach *good tidings* to the meek." Just what the prophet meant by *good tidings*, Christ meant by *the Gospel*. The Gospel, therefore, is *good tidings*. The Apostle Paul defines the *Gospel* to be *glad tidings*. He says, "As it is written, How beautiful are the feet of them that preach the *Gospel of peace*, and bringeth glad tidings of good things." Rom. x. 15. Thus teaching that the Gospel message is glad tidings concerning good things. But he says that it is thus written. The Scripture he quotes reads, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good." Isa. lii. 7. Thus the Bible being its own expositor, the *Gospel* is good news, or glad tidings.

THE GOSPEL, GLAD TIDINGS OF THE KINGDOM.

"The phrase *good news*, or *glad tidings* does not define the subject of the good news, or that to which it relates. It simply conveys the idea to the mind that something good is to be announced, but what that good thing is there is nothing in the etymology of the word to define. We are dependent upon other terms to define the thing enunciated in the Gospel. Suppose a person should inform you that he had come to announce good news to you, could you understand from the import of this phrase what

message or event he had come to relate? If the angel had stopped with the declaration that he had brought glad tidings to the shepherds, without telling them to whom these glad tidings related, could they have understood his message? But when he had explained that unto them was born, in the city of David, a Savior, who was Christ the Lord, then they understood His message, and "said one to another, Let us now go even unto Bethlehem and see this thing which is come to pass, which the Lord hath made known unto us." Has the Lord made known to us the *subject* of the good news which He anointed his son to preach? Christ says, "The spirit of the Lord is upon me, because he (the Father) hath anointed me to preach the Gospel." Luke iv. 18. If Christ fulfilled the mission for which He was anointed, He preached the Gospel. If He has given a record of his Gospel sermons, then by reading this record we may understand the *subject* of the good news He preached, just as definitely as the shepherds understood the message of the angel of the Lord when he had explained it to them. The Evangelists who were with Christ during his entire ministration, and who heard Him preach the Gospel in every city, village, and hamlet, have given us a faithful record of the great theme of all his Gospel preaching. By reading this record we may ascertain just what He preached. The following is Mark's testimony in reference to the subject of the first Gospel sermon our Savior preached. He says, "Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God." Mark i. 14. To what did the good news relate in the first Gospel sermon Christ preached? Answer—to the kingdom of God. This is all the explanation the Evangelist has given. What better news could He have proclaimed to the children of men than that the kingdom of God shall be set up on earth? Matthew has given us a record of the subject of the Gospel which Christ preached throughout the whole country of Galilee. He says, "And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom." Matt. iv. 23.

The same Apostle accompanies this model Gospel preacher through the entire country of Judea, and noted the subject of every Gospel sermon. He says, "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom." Matt. ix. 35.

In the mouth of two or three witnesses, saith the scriptures, shall every truth be established. Give attention then to the testimony of Luke in reference to the great theme of all Christ's preaching. Though not an Apostle he was as well qualified to testify in reference to what he had seen and heard as they were. In his beautiful preface to his narrative of the most memorable events in the life of his hero, he gives his reasons why he, amongst many other witnesses, should attempt to set forth in order a declaration of those things which were most assuredly believed among them. In his own classic style we read, "For as much as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us; even as they delivered them unto us, which from the beginning were eye-witnesses and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus." Luke i. 1-4. His reason for writing such a declaration holds just as good to-day as it did at that early day. He says, "That thou mightest know the certainty of those things, wherein thou hast been instructed," verse 5. The testimony of such a witness is entitled to the most implicit confidence. Luke's testimony confirms that of Matthew and Mark in regard to the subject of the glad tidings which Christ proclaimed throughout all Judea. He says, "And it came to pass afterward that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God, and the twelve were with him." Luke viii. 1.

The foregoing testimony of the three Evangelists, (Gospel preachers) embrace every Gospel sermon Christ preached, from his first in Galilee to the last city or

village He visited; and according to their concurrent testimony, the good news which He everywhere proclaimed, related to but one thing, viz: the kingdom of God, or the kingdom of heaven, words of the same import. The only test question that He presented to be believed was the glad tidings of his kingdom. The great motive He held out before the promiscuous multitudes was all embodied in the good news of the kingdom, or the good things to be realized by his faithful followers in his kingdom.

That the kingdom of God was the animus of all Christ's preaching is clearly evident from the testimony of the faithful and true witness Himself. Midway in the accomplishment of the great work devolved upon Him He paused and retrospected the past, and anticipated the future work which lay before Him. "And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent." Luke iv. 43. There are two great points in the foregoing testimony.

1. He says, "I must preach the kingdom of God to other cities also," that is additional or likewise; thus teaching that in all the cities in which He had preached and in all the cities in which He expected to preach, the kingdom of God had been and would continue to be the great theme of all his preaching. Thus his testimony is in perfect accord with the testimony of the three Evangelists.

2. "For therefore (for this purpose) am I sent." Thus teaching that his mission among men was to preach the kingdom of God. And how faithfully he fulfilled his mission the foregoing testimony clearly demonstrates.

According to Gabriel the mission of Christ was to save his people from their sins. He says, "And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." Put the declaration of Christ and Gabriel together, relative to the mission of Christ, and the conclusion must follow, that the Father sent his Son to save sinners through the instrumentality of the kingdom. For this to be true, all the motive which He

presented as a reason why the sinner should reform, must be realized in the kingdom. In his first discourse He called upon sinners to repent and believe the Gospel because the kingdom of God was approaching, or at hand. Mark i. 15. Thus involving all the motive power of the Gospel in his kingdom. Paul declares that "the Gospel is the power of God unto salvation." Rom. i. 16.

According to the testimony before us, the power the Gospel wields in the salvation of man, all centers in the kingdom of God. Thus, when Christ would hold out the strongest motive to induce sinners to reform and believe the Gospel, to persevere, He appeals to the kingdom of God as embodying all the rewards promised. The strongest motive the great teacher could hold out before his followers when persecuted for righteousness' sake, was the kingdom of heaven. He even pronounced a blessing upon those who shall thus suffer for righteousness' sake, because "theirs is the kingdom," thus clearly implying that any sacrifice, or suffering, should be regarded as a great blessing which would give man a title to that blessed kingdom. He says, "Blessed are they which are persecuted for righteousness' sake : for theirs is the kingdom of heaven." Matt. v. 10. The kingdom of God being paramount in importance to all worldly considerations, Christ commands us to seek it first, or before everything else. When referring to food, raiment, and worldly treasures, He says, "But rather seek the kingdom of God ; and all these things shall be added unto you." Luke xii. 31. Thus teaching that though we should gain the whole world and lose the kingdom we should be poor indeed. All other motives shrink into insignificance and nothingness when compared with "the eternal weight of glory" to be realized in Christ's everlasting kingdom. Christ having portrayed a life of poverty, trial, persecution, and sorrow, adds "Fear not little flock," verse 32. Why should they not fear ? They are compared to sheep among devouring wolves—a little despised insignificant company, without influence, power or position, while riches, honor, power, position and everything the world

admires and calls great, was on the side of their enemies. What strong motive did Christ hold out to buoy up their drooping spirits and enable heroic faith to triumph in the darkest hour of trial? It is all expressed in the significant words, "for it is your Father's good pleasure to give you the kingdom." Thus, the kingdom is the great moral power of God to draw the sinner to Christ, and to save him from his sins; and to hold his church in their fidelity to his blessed cause.

What was the motive power of the model prayer which Christ taught his disciples to pray? Answer. The kingdom of God. Christ says, "After this manner, therefore, pray ye: Our Father which art in heaven, hallowed be thy name. THY KINGDOM COME. Thy will be done on earth as it is in heaven." Matt. vi. 9, 10. Every time this great Gospel prayer has been uttered by millions of loyal men and women during the past eighteen hundred years, the long arms of faith have reached forward to the coming of God's kingdom as the time when the hope of Christ's waiting bride shall be realized, and as the grand instrumentality through which this revolted world shall be brought in allegiance to God.

THE SAME GOSPEL OF THE KINGDOM WAS PREACHED BY
THE APOSTLES AND OTHERS.

Christ could not, during the brief period of his ministration, test even the lost sheep of the house of Israel. For the accomplishment of this purpose He commissioned his twelve apostles to preach the kingdom of God. We read, "And he sent them to preach the kingdom of God, and to heal the sick." Luke ix. 2. Luke did not write his Gospel until after the Apostles had completed the work involved in their mission. He says; "And they departed and went through the towns, preaching the Gospel," verse 6. Thus, to preach the Gospel was to obey the commandment to proclaim the kingdom of God. Upon what principle can this be true? Answer. Only upon the hypothesis that the Gospel being a proclamation of the

kingdom, to preach the Gospel is to preach the kingdom, and *vice versa*, to preach the kingdom is to preach the Gospel. But after Christ had finished the work his Father had given Him to perform—after He had fulfilled the mission for which his Father had sent him by preaching the kingdom of God in all the cities and villages of Judea—after He had expired upon the cross for the sin of the world—after He had passed through the silence of the tomb to a glorious resurrection beyond the power of the last enemy—after He had revived the hope of his desponding disciples by demonstrating to them that the very same Jesus whom the Jews crucified had been raised from the dead, and was in their midst—after all these memorable events had past, he resumed the same glorious theme which had been the great burden of all his Gospel preaching previous to his death. He never forgot—except during the short interregnum of his slumber in the tomb—the grand object of his mission, viz ; to preach the kingdom. To impress the minds of his Apostles with the paramount importance of the kingdom of God as the great theme which they were soon to herald to the world, He spent the last forty days He was with them in “speaking of the things pertaining to the kingdom of God.” Acts i. 3. “Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.” Mark xvi. 14. He would quicken their minds with the importance of having a living *faith* themselves before they should devolve upon others the responsibility of believing the Gospel, or being condemned. “And he said unto them, Go ye into all the world and preach the Gospel to every creature.” Did Christ commission his Apostles to preach a different Gospel from what He and they had preached before his death? Did He command them to preach a different Gospel to the Gentiles from what they had preached to the Jews? If so, Paul was mistaken. He says, “For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation, to every one that believeth,

to the Jew first and also to the Greek" (Gentile). Rom. i. 16. Thus, the same Gospel was to be preached to both Jew and Gentile. Christ foretold the subject of the good news which He commanded his Apostles to preach in all the world, and the grand object for which it should be proclaimed. He says: "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end be." Matt. xxiv. 14. Thus teaching that the Gospel which He commanded his Apostles to preach in all the world related to the kingdom as its subject. If the Apostles fulfilled the prediction of Christ, they preached this Gospel of the kingdom. The inspired record of their preaching will show whether Christ was a true prophet or not. Having commissioned his Apostles to herald the glad tidings of his kingdom to the world, He said unto them, "And behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." Luke xxiv. 49. Power to do what? Answer—to do just what He had commanded them to do, viz: to preach the Gospel to every creature. They could not speak the living languages of the world. They had to be qualified either by the slow process of learning all languages, or by a stupendous miracle. They tarried ten days after the ascension of their Lord to heaven. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a voice from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire and it sat upon each of them." Acts ii. 1-3.

According to the succeeding verses these cloven tongues of fire represented the miraculous tongues with which they were qualified to speak the living languages of the world. We read, "And they were all filled with the Holy Ghost, and began to speak with other tongues as the spirit gave them utterance. And there were dwelling at Jerusalem, Jews, devout men out of every nation under heaven. Now when this was noised abroad, the multitude

came together and were confounded, because that every man heard them speak in his own language." Having enumerated the countries represented on that august occasion, and having proved the falsity of the charge alleged against these Galileans, Peter commenced his great revival sermon, saying, "Ye men of Israel hear these words : Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you as ye yourselves also know. Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have slain, whom God hath raised up, having loosed the pains of death ; because it was not possible that he should be holden of it." Acts ii. 4-6, 22-24. Why was it impossible that He should be holden of death ? Had not death held under his dominion his great progenitor, and the whole race, except two men in the past, and the then living generation of men ? And why could it not retain another dead man ? Peter answers this question by an appeal to the oath and covenant of God which necessitated the resurrection of his Son from the dead. He says, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne ; he foreseeing this spake of the resurrection of Christ." verses 29-31.

1. Peter was afraid that his Jewish congregation would confound David as a prophet with the Son of God concerning whom he prophesied. Thus, to prove that David did not refer to his own resurrection he appealed to the fact that David was in his sepulchre that day. And lest they should understand Peter as referring to David's ascension to heaven, instead of Christ's ascension, he adds at verse 33, "For David is not ascended into the heavens."

2. He quotes the language of David recorded in Psalm cxxxii. to demonstrate the necessity of Christ's resurrection. It reads, "The Lord hath sworn in truth unto

David ; he will not turn from it ; Of the fruit of thy body will I set upon thy throne." The oath of God could not be carried out through a dead man, hence when the Son of David, in reference to whom this oath and promise had been made, had died before He could be elevated to David's throne, He must be restored to life. Thus Peter's appeal to the oath of God proved triumphantly to those Jews the necessity of Christ's resurrection. "Now when they heard this they were pricked in their hearts, and said unto Peter and the rest of the Apostles, Men and brethren, what shall we do ?" When they had realized the awful crime they had committed in crucifying their own Messiah as a malefactor, and laying Him in a felon's grave, conviction and deep contrition were riveted upon their minds, and they cried for mercy.

The power wielded by Peter in the conviction and conversion of so many thousands of Jews on the day of Pentecost, was the kingdom of God ; for the same oath and covenant which binds the great Eternal to give his Son the throne of David, equally binds Him to give Him David's kingdom. Thus the first Gospel sermon preached by Peter and endorsed by the other Apostles, under the great commission, had for its object the establishment of the kingdom under the administration of Christ. When Peter in his general epistle would present the great motive of the Gospel to induce his brethren to persevere that they might make their calling and election sure, what great motive did he hold out ? Answer—the everlasting kingdom. He says : "Wherefore the rather, brethren, give diligence to make your calling and election sure ; for if ye do these things, ye shall never fail ; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." 2 Peter i. 10, 11. Thus the kingdom is the great finale of the Christian's hope. All the Gospel promises will be realized in the kingdom. All the offices for which they are candidates will be bestowed upon them in the kingdom, if they shall be elected. If successful in this electioneering campaign, they will be elevated to the highest posts of honor and

distinction which can be conferred upon this planet.

James presents the kingdom as the only hope of his poor oppressed brethren. He says, "Hearken my beloved brethren ! Hath not God chosen the poor of this world rich in faith and heirs of the kingdom which he hath promised to them that love him ?" James ii. 5.

1. The richest inheritance to which Christians were heirs is in the kingdom promised.

2. More than a score of years after having become members of the church of Christ, so far from having received the kingdom they were only *heirs* of a *promised* kingdom. An heir is not a possessor, but an expectant of a promised kingdom.

3. A future kingdom was the great motive held out to induce these poor despised Christians to brook the opprobrium of the world's reproach, and to bear up under the cruel neglect of rich, proud brethren. Their only riches consisted in strong faith and hope to be realized in the kingdom, when He should come who is no respecter of persons, to reward every man according to his works.

We will now hear the great Apostle to the Gentiles in reference to the great theme of all his Gospel preaching. Having stopped at Miletum on his way to Jerusalem, he sent for the elders of the church at Ephesus, and having rehearsed his temptations and fidelity in the past, he expressed his determination to continue faithful to the end, let what would befall him. He says: "But none of these things move me ; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the Gospel of the grace of God." Acts xx. 24. What heroic courage ! What fidelity to the sacred trust committed to him ! But what message did he receive of the Lord Jesus to testify to the world ? According to his own explanation it was to preach the Gospel of the grace or favor of God. The Gospel is good news. What was the *subject* of the good news which the Apostle was commissioned to preach ? What rich reward had the favor of God provided for those who should believe and obey his Gospel ? The Apostle

answers these questions in the next verse. He continues, "And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more." Acts xx. 25. Thus teaching that the kingdom of God had been the great theme of all his preaching. Paul declares that the Lord Jesus called him to testify, or preach the Gospel of the grace of God. To what did he testify? The good news concerning what, did he preach? Answer—according to his own testimony all the good things which he was commissioned to preach culminate upon the kingdom of God. All the precious promises he proclaimed will be realized in this kingdom. This great model Gospel preacher never learned a more efficient instrumentality to save men than the kingdom of God. We find him two years subsequently a bondman at Rome. Having called the chief men of the Jews together he made his noble defence. He says, "For this cause therefore have I called for you, to see you, and to speak with you; because that for the *hope of Israel* I am bound with this chain. And when they had appointed him a day, there came many to him to his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets from morning till evening. And some believed the things which were spoken, and some believed not." Acts xxviii. 20, 23, 24.

No man was better qualified to expound the law of Moses and the prophets, and prove to that Jewish congregation by their own accredited witnesses, that the hope of Israel centered in that kingdom whose glad tidings he was commissioned to preach. By these witnesses, he also proved that the Christ who he preached was their predicted Messiah, through the administration of whose kingdom they expected to realize their hope. We read, "And some *believed* the things which were spoken, and some *believed not*." Verse 24. Such results follow the preaching of the Gospel of the kingdom every where that it comes in contact with honest minds. This Gospel of the kingdom is the only power in the world that can save man.

The kingdom holds out the strongest motive which God wields to induce men to accept the terms of salvation which He has prescribed. Therein is the power of God revealed. If therefore the great power which heaven has ordained to save man shall fail, all lesser power must fail. For this very reason the Gospel is a "savor of life unto life or of death unto death."

The following is a record of the whole *burden* of Paul's preaching during the last two years of his life. It reads, "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Acts xxviii. 30, 31. Thus closes the eventful life of one of the most efficient Gospel preachers the world has ever known. And the glad tidings of the kingdom of God was the great controlling idea in all his preaching. When he preached Christ it was in his official character as the anointed king of that kingdom. And when he proclaimed the kingdom it was in the *name* of Christ as its predicted king. We find in Acts iv. 4 that the number of believers in the word at Jerusalem was about five thousand. In addition to these we read, "And believers were the more added to the Lord, multitudes both of men and women." Acts v. 14. A great persecution raged in Jerusalem against the church, and "they were scattered abroad. Therefore they that were scattered abroad went everywhere preaching the word." Acts viii. 1, 4. Did they preach the same word that Christ and his Apostles had preached, viz, the word of the kingdom?

In his interpretation of the parable of the good seed, as recorded by Matthew, Mark, and Luke, Christ says that it is the *word* in nearly a score of occurrences, and only *once* defines it to be the word of the kingdom. Thus, he says, "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one and catcheth away that which was sown in the heart." Matt. xiii. 19. If the good seed represented "the word of the kingdom" in one occurrence it must have represented the

same thing in every other occurrence, because there was but one kind of seed sown.

The design of this parable was to represent just so much of the word as related to the kingdom." See Matt. xiii. 11; Mark iv. 11. Thus to affirm that they went every where preaching the word is the same as to say that they went every where preaching the kingdom. It would require a large book to give a summary of where these five thousand preachers went and what they preached. Hence inspiration has selected one example, to wit, Philip. When we shall have learned just what he preached, we will have learned what the thousands of others who went to other parts of the world, preaching the same word, preached. We read, "Then Philip went down to the city of Samaria, and preached Christ unto them." Verse 5. How did Philip preach Christ? Did he simply proclaim the historic fact that one Jesus of Nazareth had been anointed? for that is what the word Christ means. It was also a fact that Saul, Israel's scourge, was anointed. There is no more salvation in the anointing of Christ abstract from the *object* for which He was anointed, than in the anointing of any wicked king or priest of Israel.

But some may say that they preached the *Cross of Christ*. What is it to preach the cross of Christ? Is it to preach the historic fact that Christ died on two transfixed pieces of wood in the form of a T? There is no more salvation in the cross of Christ than there is in the crosses on which the thieves on either side died. There is no salvation in his death apart from the object for which He died. To preach the Bible is not to preach the fact that there is a book called the Bible, but to preach what is written in the Bible. To preach the tables of stone is to preach what was written on those tables. Apart from the ten commandments which were written upon them, they had no more value than any other pieces of stone. To preach anything having writing upon, or within it, is to proclaim what is written, not the wood, stone, or parchment on which it is written. To preach the cross of Christ, is to preach what was written on that cross. It was

the custom of the Romans when they executed felons by crucifixion, that they wrote the charge on the cross over their heads, for which they were executed. Thus Pilate wrote in Hebrew, Greek, and Latin, over the head of the Son of God, the charge for which He was crucified. When he commenced writing on that cross the significant words, "JESUS OF NAZARETH THE KING OF THE JEWS," the Jews requested him not to write "He is the King of the Jews, but that He *says* He is the King of the Jews." Pilate responds, "What I have written, I have written;" which is tantamount to affirming, "What I have written is true, every word."

For eighteen hundred years that cross has been preaching the kingdom of Christ and proclaiming the Jews as his subjects. To deny this is equivalent to saying to Pilate, "Don't write that He is the King of the Jews." Peter preached Christ on the day of Pentecost. Philip preached Christ at Samaria. Let those who heard him testify in regard to how he preached Christ. We read, "But when they heard Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women." Acts viii. 12. Thus Philip preached Jesus as the anointed to reign over the kingdom of God; or according to the testimony of those who heard him, he preached the kingdom of Jesus Christ. This is what those believed who heard Philip preach before they were baptized. This is what Cornelius and his house believed before Peter commanded them to be baptized in the name of the Lord. Acts x. 48. Christ had commanded Peter to preach the Gospel to every creature. Why did he not preach the Gospel to Cornelius and his house, and require them to believe it before He would baptize them?

The Apostle has left on record an explanation of his conduct in this matter. He says, "The word which God sent unto the children of Israel, preaching peace by Jesus Christ, (he is Lord of all,) that word I say ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached."

Acts x. 34, 37. It has been abundantly proven that to preach the *word* is to preach the *kingdom*. The two are used synonymously all through the New Testament. Christ's explanation of the *word* in the parable of the sower of good seed, is the *kingdom*. Peter has furnished another example in which the *word* is used for the *Gospel of the kingdom*. If we can ascertain the import of that *word* which our Lord began to preach in Galilee after John had fulfilled his mission, and which from that starting point He published throughout all Judea, we will have learned just what Cornelius believed, and Peter endorsed as a valid Gospel faith. We may find the desired information Mark i. 14; Matt. iv. 23; ix. 35; Luke viii. 1.

The first passage reads, "Now after that John was put in prison, Jesus came into Galilee preaching the Gospel of the kingdom." The second text reads, "And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom." The next passage reads, "And Jesus went about *all* the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom." The last reads, "And it came to pass afterward that he (Christ) went through every city and village, preaching and shewing the glad tidings of the kingdom of God." Thus according to the testimony of these three witnesses, the word which our Lord began to preach in Galilee (after John's mission had closed,) and which word He published throughout all Judea, was "the Gospel of the kingdom of God." This word, or this Gospel of the kingdom, Peter declares that Cornelius knew; hence it was not necessary to preach it to him. The faith of Cornelius was a model faith for all the Gentiles who should subsequently be baptized. A faith that would give *him* a Gospel baptism, will give every other Gentile a valid Gospel baptism. This is equally true of the Jews, for the same Gospel was preached to both parties, and the same faith and baptism were required of them.

Philip preached the same word, or Christ, to the Eunuch that he had preached at Samaria. His preaching was

not yea and nay. In the prophecy of Isaiah which he expounded to the Eunuch, the suffering and glory of Jesus Christ (the Savior and Messiah), are indissolubly joined together. Having portrayed his awful sufferings as the lamb of God, his Father adds in conclusion: "Therefore will I divide him a portion with the great, and he shall divide the spoils with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sins of many, and made intercession for the transgressors." Isa. liii. 12. Thus as the reward of his suffering his Father has promised to divide Him a portion with the great, and He shall divide the spoils with the strong, because He has suffered all these things. As the world's great sovereign He will share with those who had been joint heirs, (Rom. viii. 17; iv. 13) the dominion of earth, and divide the trophies of a conquered world with all who having "suffered with him shall also reign with him." 2 Tim. ii. 12.

The Eunuch's reply to Philip proves that he preached Jesus the anointed, or the Christ, the same as he had preached Him at Samaria. "And he answered and said, I believe that Jesus Christ is the Son of God." Acts viii. 38. Who did he believe was the Son of God? Jesus the *anointed*. No one denies that the anointed is the Son of God, but for what purpose did God anoint his Son? According to his oath and covenant He anointed his Son to reign on the throne of David, and over the house of Jacob for ever. Luke i. 31; Psa. cxxxii. 11; Acts ii. 30. But verse 37 of the common version is evidently spurious. It is not in the Vatican MS. nor in the ancient Syriac. Griesbach rejects it; Tischendorf also rejects it. But if it were authentic it would fail to prove that Philip preached a different Gospel to the Eunuch from what he had preached at Samaria.

We have been thus explicit in our analysis of what is believed by some to be a declaration of the Eunuch's faith, because we find a corresponding declaration by Paul and Silas in reply to the Jailer, who wished to know what he must do to be saved. Acts xvi. 30. "And they said,

Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house," verse 31. That Paul and Silas did not refer to a mere historical faith that there was a man who was called Jesus Christ, without understanding the meaning of these words, is clearly evident from the fact that they proceeded to teach him and his house, the *word*, or as we have shown, the *Gospel* of the *kingdom*, before they baptized them. We read, "And they spake unto him the word of the Lord, and to all that were in his house."

According to the example given us of the five thousand who went every where preaching the *word*, to preach the word and to preach the kingdom of God in the name of Christ, are one and the same thing. Acts. viii. 5, 8, 12.

According to Paul's manner of preaching, to preach the word and to preach the Gospel were the same thing. Rom. x. 8, 14, 15.

The terms JESUS and CHRIST are not names of a person. They denote official positions, the same as King or President. Jesus means Savior, and *Messiah* in Hebrew and *Christos* in Greek, mean Anointed in English. The Jews always associated with their Messiah the idea of regal power and glory. This hope was inspired by the enunciations of all the prophets who had spoken concerning Him. The enunciation of Gabriel—the titles given the babe of Bethlehem by the wise men of the East—the entire preaching of Christ, in which his kingdom was the great central idea—his promises made to his Apostles that they should share the glory of his kingdom—that this kingdom should be held up as a witness or test among all nations—all, all would indissolubly bind their faith and hope to the kingly power and position of their Messiah, or Christ; for they transferred the same glorious hope to their Christ that they had concerning their Messiah.

This hope is so clearly stated by his disciples after the resurrection of Christ from the dead, that we close this part of the subject with its introduction. We read, "When they therefore were come together, they asked him saying, Lord wilt thou at this time restore again the

kingdom to Israel ?" Acts i. 6. Paul was a Jew, and his hope was the same as the other Apostles. He presented his hope, the hope of the church, and the hope of Israel, as the *same* hope. Acts xxviii. 20, 23, 24, 30, 31. With such faith associated with all his ideas of the Messiah, or Christ, it is easy to understand the *sense* in which he used the word Christ, in reply to the Jailer's question.

THE NATURE OF THE KINGDOM OF MESSIAH.

If the Gospel is the glad tidings of the kingdom of Messiah, then to understand the Gospel we must understand the kingdom.

In presenting this thrillingly interesting theme we will first affirm what we expect to prove out of the Scriptures.

I. The kingdom of Christ is to be the kingdom of Israel restored. Christ endorsed the hope of his disciples so definitely expressed in Acts i. 6. "When they were come together they asked him saying, Lord wilt thou at this time restore again the kingdom to Israel ?" This question did not relate to the fact of the restoration of Israel, but the *time* when this work should be accomplished. They wished to know if the *time* had come for the accomplishment of this work. They expected to realize their hope in reference to the kingdom before Christ's death. Their hope in reference to the nature of the kingdom promised their Messiah, was perfectly legitimate. Consider the following promise of Christ to his Apostles. "Ye are they which have continued with me in my temptations, and I appoint unto you a kingdom as my Father hath appointed unto me." Luke xxii. 28, 29.

Now if we can ascertain what kingdom Christ appoints unto his Apostles, we shall have ascertained what kingdom the Father has appointed unto Him. The next verse will explain this. He adds, "That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." There are two points clearly stated in this verse ;

1. The kingdom which the Father has appointed unto his Son is the kingdom of Israel.

2. His Apostles shall share the glory and honor of that kingdom. No wonder then that they should be so anxious to know whether the time had come for its restoration. The hope of the disciples of Christ is expressed in the conversation of two of their number on their way to Emmaus, on the third day after the crucifixion of their Messiah. They say to Christ whom they supposed was a stranger, "But we trusted that it had been he that should have redeemed Israel." Luke xxiv. 21. To *redeem* is to *restore*, thus the hope of these disciples centered in the restoration of Israel's kingdom.

II. Christ's disciples would not entertain the thought for a moment that their Messiah should die. Therefore, when it had become a demonstrable fact that He was dead, all hope was buried with Him. But their hope revived with the infallible proof that their Lord had risen; and having listened to his discourses on the kingdom for forty days, they supposed that the time had come to realize the full fruition of their hope. Their question related exclusively to the *time* when the kingdom shall be restored to Israel. We read, "And he said unto them, it is not for you to know the times or the seasons." The *times* or *seasons* concerning what? Answer—the very thing in reference to which the question had been asked, viz, the restoration of the kingdom to Israel. Christ responds, "It is not for you to know the times or seasons, which (times) the Father hath put in his own power." Thus teaching that the Father had reserved in his own mind an appointed time for "the restoration of the kingdom to Israel," but it was not for them to know that time. "But (He adds) ye shall receive power after that the Holy Ghost is come upon you." Verse 7, 8. Power to do what? Answer—to know and make known the time which had been concealed from them until it shall be revealed by God's appointed agent.

CHAPTER XIX.

THE DAVIDICAL COVENANT.

“Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning when the sun riseth, even a morning without clouds : as the tender grass springing out of the earth by clear shining after rain. Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things, and sure : for this is all my salvation, and all my desire, although he make it not to grow.” 2 Sam. xxiii. 1-5.

1. David describes the kind of a ruler whom God can approve, viz : one who shall be just, and rule in his fear.

2. David, although one of the best rulers the world has ever had, frankly acknowledged that neither himself nor his royal house came up to the model.

3. Yet God had made an everlasting covenant with him ordered in all things and sure.

4. All his hope and desire centered in the realization of the promises made sure by this covenant. Not long before David's death, the prophet Nathan was sent to inform him of God's purpose concerning his throne and kingdom, under the administration of one of his sons. He said, “And it shall come to pass when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons, and I will establish his kingdom. He shall build me an house, and I will establish his throne for ever. I will be his father, and he shall be my son ; and I will not take my mercy away

from him, as I took it from him that was before thee, but I will settle him in my house and my kingdom for ever, and his throne shall be established for ever more. According to all these words, and according to all this vision, so did Nathan speak unto David. And David the king came and sat before the Lord, and said, Who am I, O Lord God, and what is mine house, that thou hast brought me hither-to ? And yet this was a small thing in thine eyes, O God, for thou hast spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man in high degree O Lord God." 1 Chron. xvii. 11-17.

1. David evidently referred to this prophecy concerning the everlasting perpetuity of his throne and kingdom, in his declaration that God had made an everlasting covenant with him ordered in all things and sure.

2. This everlasting covenant was made with him a short time before he expired.

3. This ruler who should "be just, ruling in the fear of God," is to be both the son of David and the son of God.

4. David's throne and kingdom, and the throne and kingdom of God, are one and the same throne and kingdom.

5. There were no conditions affixed to these promises by which they could possibly be forfeited. God says, *I will* settle him in my house and my kingdom for ever." He also says, "*I will* establish his throne *forever*." The foregoing covenant could not have reference to Solomon :

1. Because conditions were affixed, the non-compliance with which would forfeit his father's throne and kingdom. We read: "Now the days of David drew nigh that he should die ; and he charged Solomon his son, saying, I go the way of all the earth; be strong, therefore, and shew thyself a man, and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself, that the Lord may continue his word which he spoke con-

cerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said He) a man on the throne of Israel." 1 Kings i. 1-4. In the following oath and covenant of God an *unconditional* promise is made to one of David's sons, and a *conditional* promise is made to the others. It reads: "The Lord hath sworn in truth unto David : he will not turn from it : Of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne forever more." Peter on the day of Pentecost applies the foregoing unconditional promise to Christ. Referring to David he says, "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." Acts ii. 30. Solomon failed to comply with these conditions, and therefore forfeited the promise of an uninterrupted succession of rulers on his throne. "Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant, and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant." God sent Ahijah to say to Jeroboam, "For thus saith the Lord, the God of Israel, behold I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee ; because they have forsaken me." 1 Kings xi. 31, 33.

2. David's successors, Solomon, Rehoboam, and their successors were not established upon David's throne and kingdom forever. According to the foregoing quotation, God wrested ten-twelfths of Rehoboam's kingdom from him, and gave it to Jeroboam, and it has never been restored to the house of David. The other two tribes were scattered among the nations, and for eighteen hundred years David has had no successor upon his throne or kingdom. But as we shall soon see when the covenant that Nathan made known to David just before his death shall be verified, from that time David shall never want a man to sit upon his throne.

3. It is claimed that Solomon must be the son of David referred to in the covenant under consideration, from the fact that he was to build the temple of the Lord. But neither God's nor David's throne or kingdom was established in the house Solomon built forever. Nor were they perpetuated in David's royal house forever.

If it can be shown that another one of David's sons, viz, Christ, shall build the house of the Lord, as well as to fulfill all the other requirements of the covenant, then He must be the son spoken of in the foregoing covenants and promises.

It is not enough that a few of the general predictions should culminate upon Solomon, if he is the son of David referred to, but the smallest minutia must find the most perfect fulfilment in him, for inspiration makes no mistakes. Listen to the testimony of Zechariah and Jeremiah on these points. "And speak unto him saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is the Branch : and he shall grow up out of his place, and he shall build the temple of the Lord ; even he shall build the temple of the Lord ; and he shall bear the glory and shall sit and rule upon his throne ; and he shall be a priest upon his throne ; and the counsel of peace shall be between them both." Zech. vi. 12, 13. "Behold the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David, and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely : and this is the name wherewith she shall be called, The Lord our Righteousness. For thus saith the Lord : David shall never want a man to sit upon the throne of the house of Israel ; neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat-offerings, and to do sacrifice continually. And the word of the Lord came unto Jeremiah, saying, Thus saith the Lord : If ye can break my covenant of the day, and my covenant of the night, and that

there should not be day and night in their season, then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne ; and with the Levites the priests, my ministers." Jer. xxxiii. 14-21. There are no conditions or proviso by which these glorious promises can possibly be forfeited. Indeed, sooner shall Jehovah's covenant with day and night be broken, than that there should not be day and night in their season, than that his covenant with his servant David should be broken, so that he should ever want a man to sit upon his throne, after this righteous Branch should be raised up, who shall execute judgment and justice in the land. We will now hear the testimony of the great God in reference to the son of David embraced in his everlasting covenant, who is never to vacate his father's throne, and through whom his father's kingdom shall be established forever. He says: "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations. Also I will make him my first born, higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, as a faithful witness in heaven." Psa. lxxxix. 3, 4, 27, 28, 29, 34-37.

1. This son of David is also the Son of God, according to the words of Nathan to David. He is God's first-born, or the only begotten son of God.

2. He is to be exalted to a position above all the kings and potentates of earth; he will therefore be the "King of kings and Lord of lords."

3. When established upon David's throne and kingdom He will remain there while sun and moon shall shine, and the days of heaven shall roll on. From that time onward

David will never want a man to sit on his throne. As before shown, Peter applies this oath and covenant to Jesus Christ. Isaiah when referring to the *one* of David's sons who shall occupy his throne and kingdom without an interregnum to all eternity, exclaimed in the raptures of prophetic vision, "For unto us a child is born, unto us a son is given : and the government shall be upon his shoulders, and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." Isa. ix. 6, 7. Gabriel is more explicit and names this child who should be born, and this son who should be given, and his relation to David's throne and kingdom. "And the angel said unto her, Fear not, Mary ; for thou hast found favor with God. And behold, thou shalt conceive in thy womb and shall bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the son of the Highest ; and the Lord God shall give unto him the throne of his father David : and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke i. 30-33. According to the united testimony of Isaiah and Gabriel, the Son of God and the son of David will receive the joint throne and kingdom of both these fathers, and occupy them through the endless ages of eternity. God gave his throne and kingdom upon earth to David, and they belonged to him. When David's throne and kingdom shall be restored, they will belong to the great God again. According to the declaration of Gabriel, the Lord God will give unto his Son the throne of his father David, and He shall reign over the house of Jacob—the twelve tribes of Israel—forever, and of his (the Son's) kingdom, there shall be no end. That this is the kingdom which the Father will give his royal Son, is evident from the promise of Christ to his Apostles. He says, "Ye are they which have continued with me in my temptation.

And I appoint unto you a kingdom as my Father hath appointed unto me." Luke xxii. 28, 29. Now if we can learn what kingdom Christ has appointed unto his Apostles, then will we have learned what kingdom the Father has appointed unto Him. Christ explained this in the next verse. He adds, "That ye may eat and drink at my table, in my kingdom, and sit on thrones, judging the twelve tribes of Israel." These twelve tribes constituted David's royal house or kingdom which God's oath and covenant have made sure to Christ for ever. But Christ has not yet received this throne and kingdom, and they are now in ruins; before therefore, He can receive them, they must first be restored. According to Ezekiel the kingdom promised Christ, must pass through all its subversions before it shall be restored to Him never to be plucked up or thrown down. The prophet was sent to the last king who ever reigned independently upon David's throne and kingdom, to foretell what should befall them. Addressing the king he said: "And thou profane and wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high." Ezek. xxi. 25, 26. Having predicted the taking-off of the crown, removal of the diadem, and the abasement of that wicked prince of Israel, he follows the tragic history of his kingdom through all its subversions until its rightful heir shall come, and it shall be given to Him. Thus He adds, "*I will overturn, overturn, overturn it, and it shall be no more until he come whose right it is, and I will give it him.*" The kingdom over which Zedekiah reigned, was as literal a kingdom as ever existed upon earth. It was literally overthrown* by the Babylonians, Medes and Persians, Greeks, Romans, and Saracens, and is in ruins to-day. When restored it will be the same kingdom which once existed, and which having passed through these revulsions shall be restored to be given to its legitimate heir. According to all the testimony going before, Christ is the rightful heir to David's throne and kingdom over which

Zedekiah reigned. But can his genealogy be traced back through an unbroken chain of royal ancestors to David as his royal father, and thus establish his title to David's throne and kingdom? According to Matthew, we may trace his genealogy from David through Solomon down the kingly line to Joseph his legal father. According to Luke we may trace his lineage back through Heli, the father of Mary, to David. One of these genealogical lines was *legal*, and the other *natural*. One demonstrates that He was David's royal son, the other that He was "the seed of David according to the flesh." These two genealogies run like two parallel lines from David, uniting in the family of Zorobabel, and then branching out again, and running parallel until they were indissolubly united by the marriage of Joseph and Mary. Christ being the first-born, had all the right legally and naturally to David's throne and kingdom. And having ascended to heaven without issue, He is the only heir in heaven or on earth who has the keys or right to David's throne and kingdom. Thus it may be affirmed of Him that "He hath the key (title) of David; he openeth and no man shutteth, and shutteth, and no man openeth." Rev. iii. 7.

Before the oath and covenant of God can be fulfilled, David's throne must rise from its ruins, and his subjects be gathered from the four quarters of the earth; and the son of Joseph and Mary must be brought down from heaven and placed upon that throne and kingdom, not to be separated therefrom to all eternity. Then will that kingdom which had passed through a long series of subversions, having been restored, be given to Him whose right it is. But our Lord has sent a glorious message to his followers, saying, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am sat down with my Father in his throne." Rev. iii. 21.

CHAPTER XIX.

THE SAINTS JOINT-HEIRS WITH CHRIST.

Paul says, "But we have received the spirit of adoption whereby we cry, Abba Father. The Spirit itself beareth witness with our spirits, that we are the children of God; and if children, then heirs of God, and *joint-heirs* with Christ; if so be that we suffer with him that we may also be glorified together." Rom. viii. 15-17. As the children of God we are joint-heirs with his Son to the kingdom of our Father, and shall share the glory and honor of the kingdom with Him. If we suffer with Him, we shall also reign with Him, or be glorified with Him. The Apostle Paul holds out the same glorious hope, and upon the same conditions. Addressing Timothy who represented believing Jews and Gentiles, He said, "If we suffer, we shall also *reign with him*." 2 Tim. ii. 12. If we share the cross, we shall share the crown. If we wear the crown of thorns, we shall wear the glittering diadem of glory. Just as literal as the suffering shall be, so literal will the reign be. There is a great difference between *reigning* with Christ and being *reigned over* by Him. There is a line of poetry which reads :

"And Jesus shall rule the world alone."

This is not the sentiment contained in the promise that those who suffer with Him shall reign with Him. It is not the function of a subject to reign. Subjects are not heirs of the kingdom. They do not reign, but are reigned over. The great Abrahamic family are a *royal* family. There is but one condition affixed to the promised possession of the world made sure to Christ, by the oath and covenant of Almighty God and that is to be Christ's brethren. This relationship carries with it suffering with Christ, as all the members of the body must suffer with

their head. Paul says, "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." That this promise made to Abraham and his seed, constitute them joint heirs with Christ of the world, is clearly evident from its application by the same Apostle. Referring to Abraham to whom the promise was made, he says, "For the promise that he should be the heir of the world was not to Abraham or his seed through the law, but through the righteousness of faith." Rom. iv. 13. According to the foregoing the saints will not only share with Christ his kingdom proper, but the dominion of the world. This point will be investigated more fully in another chapter.

It has been shown that Christ appointed to his Apostles the same kingdom which the father had appointed to Him. Luke xxii. 28, 29. Thus teaching that they will be joint-rulers with Him over the same kingdom. Christ promised all of his flock, or church, the kingdom. He said: "Fear not little flock: for it is your Father's good pleasure to give you the kingdom." Luke xii. 32. Referring to the kingdom promised to all Christians, James says: "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" Though these brethren had long belonged to Christ, yet they were only heirs of a promised kingdom, not possessors of an existing kingdom. But all Christians will possess the kingdom when heirship shall give place to possession. Thus, they will be joint possessors with Christ of the same kingdom. We can see no way to avoid this conclusion. According to this testimony all the saints are princes in disguise. They are the true nobility of earth. Christ is not a king *de facto*, but a king *de jure*. He is prince of the kings of the earth. Rev. i. 5. The saints are joint-princes with Christ now, and will be the joint rulers of the world. John saw looming up in the future thrones of judgment, and Christ and the saints sitting upon them. He says: "And I saw thrones, and they sat upon them, and judgment was given unto them; . . . and they lived and

reigned with Christ a thousand years." Rev. xx. 4. Again He says : "Blessed and holy is he that hath part in the first resurrection . . . but they shall be priests of God and of Christ, and shall reign with him a thousand years." Verse 6. Thus, when Christ shall sit on a throne of judgment and reign, the saints will sit on thrones of judgment also and reign with Him. The thousand years will doubtless be an instalment of the ages to come, during which the saints shall reign with Christ. When the redeemed of all ages shall stand upon earth, they will sing a song expressive of their hope. We read, "And they sung a new song saying, Thou art worthy to take the book, and to open the seals thereof ; for thou wast slain, and has redeemed us unto God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests ; and we shall reign on the earth." Rev. v. 9, 10.

A person may possess the honorary title of a king, and yet not exercise the high functions of that position. Not so with these unnumbered millions of saints. They not only have the name, but they exercise the active functions of kings. They sing unitedly, "we shall reign." None but kings reign. Paul said to certain Corinthian brethren, "And I would to God that ye did reign, that we also might reign with you." 1 Cor. iv. 8. Thus teaching that the time had not come for the saints to reign. If the redeemed shall sing the truth, they will reign as kings and priests on the earth. And according to the closing page of inspiration "they shall reign for the ages of ages." When describing "the holy city New Jerusalem" (chapter xxi. 2) the Revelator says ; "And there shall be no more curse ; but the throne of God and the Lamb shall be in it ; and his servants shall serve him . . . and they shall reign forever and ever." Rev. xxii. 3, 5. Thus the reign of the saints who shall have been selected from all nations will be everlasting. According to Peter their kingdom will be an everlasting kingdom. He says, "Wherefore the rather brethren, give diligence to make your calling and election sure ; for if ye do these things, ye shall

never fall ; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." Thus all the saints will be joint heirs with Christ to his everlasting kingdom. The Gospel which Christ and his Apostles proclaimed all over Judea, and which the apostles preached all over the world, had for its object this everlasting kingdom. The emoluments of honor to be received in this kingdom was the motive power of the Gospel. It would inspire in the minds of all to whom it was preached, the same hope that it inspired in the minds of the Apostles, and they would expect the same glory and honor. But we will now proceed to prove by the plain word of the Lord that not only the kingdom (which as has been shown will be the kingdom of Israel), but the dominion of the world is held out as one of the strong motives of the Gospel. It has already been shown that all who belong to Christ are the joint heirs of the world, and of course they will be joint possessors of all to which they had been heirs. We will now quote a promise which Christ has made to all who shall overcome and keep his works to the end. "And he that overcometh and keepeth my works unto the end, to him will I give power over the nations : and he shall rule them with a rod of iron : as the vessels of a potter shall they be broken to shivers ; even as I received of my Father." Rev. ii. 26, 27. Thus all the saints are not only given power over the nations, but they exercise this power in ruling, and dashing to pieces those who will not submit to their authority, like a worthless potter's vessel. No king or potentate has ever possessed more power than this. Christ gives his people the same dominion over the nations which He received from his Father. He says, "Even as I received of my Father." Thus He shares the world's dominion with his people. The extent of this dominion is only limited by the grand charter which Christ receives of his Father. The Father has declared his immutable decree. He says, "Yet have I set my king upon my holy hill of Zion. I will declare the decree! The Lord hath said, Thou art my son ; this day have I

begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." *Psa. ii. 6-9.* On what conditions will Christ and the saints dash the nations in pieces like a potter's vessel? No potter ever dashed a good vessel in pieces. Only worthless vessels, such as are not adapted to the purpose for which they were made are dashed to pieces by wise potters. That none except the disloyal will be destroyed is evident from the advice of the great God to earth's kings and chief judges. He says, "Be wise now therefore, O ye kings: be instructed ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry and ye perish from the way when his wrath is kindled but a little." *Verses 10, 11.* Suppose earth's kings and judges shall heed this advice, what will be the result? The closing paragraph reads, "Blessed are all they that put their trust in him." *Verse 12.*

Referring to the last phase of the kingdom of men, Gabriel says, "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." *Dan. vii. 18.* Thus the saints will wrest the kingdoms from the sovereigns of earth and possess them forever. Daniel says, "I beheld and the same horn prevailed, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." *Verse 22.* The twenty-seventh verse will give the extent and duration of the kingdom and dominion that shall be given to the saints. Gabriel again explains saying, "And the kingdom and dominion, and the greatness of the kingdom under the whole heavens, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." *Verse 27.* No loftier position can be occupied on this planet. One like the Son of man comes with the clouds of heaven, "and there is given him dominion, and

glory, and a kingdom, that all people, nations, and languages should serve and obey him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan vii. 14.

According to the foregoing, the wide empire of earth, embracing all the kingdoms of the world, will be given to Christ and the saints of the Most High. No stronger terms are used in the Bible to denote God's universal and immutable kingdom upon earth, or any where else ; and yet this kingdom is possessed jointly by Christ and his saints. But as has been shown, the Father will give the kingdom and dominion of earth to his Son, and He will share its glory, honor, and dominion with all his younger brothers. But Christ being the Elder Brother is the chief Prince of the kings of the earth ; and when He comes as a mighty chieftain, he will be "KING OF KINGS AND LORD OF LORDS." Rev. xix. 16. As the Son of the great King He will be the chief ruler in his kingdom ; but unlike all other kings or emperors, He will have a kingly cabinet, who will share with Him the high function of the administration of the government of God upon earth. It will be a joint rule, as all the rulers will have been joint heirs. Upon no other principle can Christ, and all the saints contemporaneously possess the kingdom and dominion of the whole world ?

CHAPTER XX.

THE KINGDOM OF CHRIST FUTURE.

During the past eighteen hundred years the Gospel has been a proclamation of a future kingdom. During all this time the saints have been heirs of a promised kingdom. It was not the purpose of God that the kingdom of his Son should be set up until the royalty, to be associated with Him in the administration of his government, should be selected, disciplined, and qualified to exercise the functions of kings and priests, in ruling and blessing all the nations of earth. The Gospel is projected on the eclectic system of selecting men and women adapted to the work to be accomplished by them as the world's educators, saviors, and rulers.

It was not the design of the Gospel to convert the nations, but to select from among the nations a body of rulers. James has presented the design of the Gospel in a clear light. We read : "And after they had held their peace, James answered, saying: Men and brethren hearken unto me : Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets ; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down ; and I will build again the ruins thereof, and I will set it up." Acts xv. 13-17. Thus, the design of the Gospel is not to convert the Gentiles as a class, but to select from among them a people for the name of Christ. That it will accomplish this work before the joint reign of Christ and the saints will commence, is evident from the song of the redeemed out of every nation. They sing "a new song, saying, Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation ; and hast

made us unto our God kings and priests ; and we shall reign on the earth." Rev. v. 9, 10.

1. According to the foregoing song of the redeemed, the Gospel had accomplished its design in selecting out of every kindred and nation a people for the name of Christ, or which is the same thing, to reign as kings and priests on the earth.

2. Not a nation, kindred, tongue, or people was redeemed, but a people was redeemed, from among them all. It was not the design of the Gospel to redeem a single nation, city, village, or hamlet ; but to select from among them all, the royalty of Christ's kingdom. The saints all proclaim the design for which they had been selected. They sing in chorus, "And hast made us unto our God kings and priests, and we shall reign on the earth." At the proper place we will show the difference between the individual message which the Apostles were commissioned to proclaim to every creature, and the age-lasting message which will be proclaimed to every nation. Neither Christ or his people will receive their kingdom until they shall have received their joint throne. Christ is not now on his own throne, but on his Father's throne. When seated on his own throne the saints will share his glory and power. About seventy years after his ascension to heaven, He said : "To him that overcometh will I grant to sit with me in *my* throne, even as I also overcame and am sat down with my Father in *his* throne." Of course Christ will not receive his kingdom until He receives his throne, and the saints cannot reign with Him until He reigns. When then will Christ receive his throne ? Christ in reply to Peter's question will answer this question. "And Jesus said unto them, Verily I say unto you that ye which have followed me, in the regeneration when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging (ruling) the twelve tribes of Israel." Matt. xix. 28. Christ will sit on the throne of his glory before He rules the twelve tribes of Israel, or his promised kingdom. He will not be seated upon his

glorious throne until the regeneration, or new-birth state. We read in Genesis, "And these are the generations of heaven and earth when they were created." Gen. ii. 4. The regeneration must therefore be the new creation of which Christ shall be the beginning; (Col. i. 15; Rev. iii. 14;) or when the new heavens and earth shall appear, which will supersede the old heavens and earth, or the old order of things. In proof of which read John's description of the passing away of the old heavens and earth and the creation of the new heavens and earth. He says, "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away." According to the next verse, in conjunction with the twenty-fourth verse, the Holy City New Jerusalem will be the metropolitan city of the new earth. We find a record of the generations, or creation of the new heavens and earth in Isaiah. When speaking of the great centre of the old heavens and earth he says, "For, behold, I create a new heavens and a new earth, and the former shall not be remembered or come into mind. But be ye glad and rejoice forever in that which I create, for, behold, I create Jerusalem a rejoicing, and her people a joy." Isa. lxxv. 17, 18. God commences the regeneration or new creation of heaven and earth with the restoration of Jerusalem and her people—the Jews. And this new order of things will be so much more glorious than the old order that the former will not be remembered or come into mind.

According to Christ's reply to Peter, Christ will be seated upon the throne of his glory when the New Jerusalem and the twelve tribes of Israel shall be restored. Thus there is perfect accord between the Revelator's, the prophet's, and Christ's description of the time when Christ will receive his throne, viz: in the regeneration, or new-birth period of heaven and earth. Christ is very explicit in reference to the period during which He will receive his throne and kingdom. He said, "When the Son of Man shall come in his glory, and all the holy angels with him, *then shall he sit upon the throne of his glory:* and before

him shall be gathered all nations ; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. Then shall the king say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. xxiii. 31, 32, 34. Thus, Christ will not receive his throne and kingdom until He shall *return* to earth escorted by all his holy angels, and when He shall be invested with authority to rule all nations. The time He will receive his kingdom will be his second advent, and the territorial domain of his kingdom will be the earth where the nations are.

The prayer of all Christians for eighteen hundred years has recognized two great truths, first: the coming of a future kingdom, and second, that the earth shall be the locality of its glorious achievements. Christ says, "After this manner pray ye : Our Father which art in heaven, hallowed be thy name. *Thy kingdom come.* Thy will be done *on earth* as it is done in heaven." Matt. vi. 9, 10.

1. Thus man on earth prays to God in heaven.
2. Instead of man going to heaven where God's kingdom is, his kingdom comes to earth where man is.
3. Instead of God's holy will being done in heaven through the instrumentality of his kingdom, it will be done on earth through the instrumentality of his kingdom.
4. For eighteen hundred years the coming of a future kingdom has been the great theme of hope and prayer. When Christ was "nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear; therefore he said, A certain man of noble birth went into a distant country to procure for himself royalty, and to return." Luke xix. 12. (Diaglott). That Christ referred to Himself in this parable is evident from the conduct and declaration of his citizens during his absence. We read : "But his citizens hated him, and sent an embassy after him, saying, We are not willing for this man to reign over us." Verse 14. Diaglott. Again we read, "And it occurred, that at his return, having received

the royalty, he ordered those servants to be called to him; to whom he gave the silver, that he might know what they had gained by traffic. But those enemies of mine who were not willing that I should reign over them, bring hither, and slaughter before me." Verses 15, 27. *Diaglott.* According to the custom referred to by Christ in the foregoing parable, when a nobleman would receive the right to rule over Israel, which was then tributary to Rome, he had to go into a far country, even to the palace of the Caesars, and there be invested with royalty, and then return and exercise his kingly authority in the locality from which he had gone away. The analogy between Christ and this nobleman teaches unmistakably, that Christ went into the far country when He ascended to his Father's throne, and that having been invested with royalty He will return and exercise this authority in the locality from which He went away. He will then commence his reign by executing those of his servants, the Jews, who will not submit to his rule. This point being clearly established, it follows as a necessary sequence that Christ will not receive his kingdom until He returns to earth; and that it will be located on the earth, and not in heaven. The following answer of Christ to Pilate's question proves that his kingdom does not belong to this age or dispensation. "Jesus answered, My kingdom is not of this world; if my kingdom was of this world then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." John xviii. 37.

1. Christ affirmed that his kingdom was not from hence, that is, not from that time forward.

2. It was not of this *order* or arrangement, or his servants would *fight*. Thus teaching that his kingdom belongs to a future order, or government, which shall be established by conquest. The Apostle shows that Christ's kingdom belongs to a future world dispensation, and not an upper world. Referring to the subjugation of the world by Christ instead of angels, He and David say, "For unto the angels hath he not put in subjection the

world to come, whereof we speak. Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not all things put under him. But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor." Heb. ii. 5, 8, 9.

From the foregoing we learn that during all the ages antecedent to the future age the world will have been under the administration of angels; but that the world to come will be in subjection to Christ. The Greek word rendered world, is not *aion* or *kosmos*, but *oikoumene*, which embraces the earth and its inhabitants, with all its kingdoms and empires. Christ having been crowned with glory and honor will subjugate and rule the future habitable. Thus his kingdom as He told Pilate, does not belong to this *kosmos* or arrangement. During the present dispensation, or order of things, He has been the "Prince of Peace." Isa. ix. 6. Hence all his joint-heirs have and will be Princes of peace, during the present world or arrangement. During this *kosmos*, or dispensation He was to be "the Prince of the kings of the earth." Rev. i. 5. Hence neither He nor his followers have marshalled armies or appealed to the god of battles for the establishment of his kingdom. But when He comes as King of kings and Lord of lords, He will come as the world's conqueror. See Rev. xix. His servants will then fight. We read: "These will make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords and King of kings: and they that are with him are called and chosen and faithful." Rev. xvii. 14. Thus in the future world Christ's servants will fight. Again, the Apostle Paul locates Christ's reign, and the subjugation of the world, beyond his second coming and the resurrection of those who are his. He says: "Christ the first-fruits, afterward they that are Christ's at his coming. Then cometh the end when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all things under his feet.

The last enemy that shall be destroyed is death." 1 Cor. xv. 23, 24, 25. Thus He commences his reign subsequently to his coming and the resurrection of his saints, and continues to reign until He puts down all interposing power, rule and authority, closing the work of that age with the destruction of the last enemy death, and the emancipation of his millions of captives.

According to the foregoing, the work of subjugating the world to come will be under the personal administration of Christ; therefore his dominion will be upon the earth, the theatre of his abasement and exaltation; and of the grandest achievements which have ever transpired upon this revolted planet. According to Paul's dying charge to his son Timothy, Christ will not receive his kingdom until He comes to judge the living and the dead. He says: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom." 2 Tim. iv. 1. Thus establishing two points:

1. That He will return before He receives his kingdom, and

2. That his kingdom will be located on the earth *to* which He comes, and not in heaven *from* which He comes. According to the testimony of the Revelator the seventh trumpet must sound before the kingdoms of this world become the kingdom of Christ. Rev. xi. 15. Also the time of the dead that they should be judged, and that God should give rewards to his servants the prophets, and to his saints, and to them that fear his name small and great. According to Daniel, second and seventh chapters, four universal empires were to rise and fall before God's universal and everlasting kingdom should be established upon earth. These were Babylon, Medo-Persia, Greece and Rome. The four parts of the metallic image which stood up before Nebuchadnezzar, foreshadowed these four universal empires. Dan. ii. 31-40. According to Daniel's exposition, the stone taken from the mountain without hands represents the kingdom of God. Verses 44, 45. The clay in the image denoted division. Daniel said, "And

whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided." Mark that the kingdom is spoken of in the singular until after the division. The clay is associated with the iron when the stone breaks in pieces the image, therefore the stone cannot smite the image until after it is divided; in other words, the kingdom of God cannot be set up until after the division of the fourth kingdom, for according to Daniel the clay denotes the division of the kingdom. "Theodosius the Great divided the empire between his two sons in the year 395." History of Revolutions in Europe, page 38. Thus the kingdom of God could not have been set up antecedent to the close of the fourth century. But the fourth kingdom was not only to be divided into Eastern and Western Rome, as represented by the two legs; but into ten kingdoms, as represented by the ten toes. Not only the clay which denotes division and weakness was to be mixed with the iron, but the miry clay, which denotes the last stage of weakness, was to be mixed with the iron. The prophet had traced the image down, as the course of empire wended its way from the head, through all its changes, to the furthest extremity, and from this standpoint he looks. Thus the last in the series of kings were pointed out by the adjective *these*, which referred to the event nearest by, and the adjective *those*, the event most remote from that stand-point. Referring to the last kingdoms in their iron and miry clay condition, the prophet says: "But they (these kings) shall not cleave one to another, even as iron is not mixed with clay. And in the days of these (the last referred to) kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. ii. 43, 44. Please consider,

1. According to Daniel's interpretation of the metallic image the four metals represented four kingdoms which should successively rise upon earth. These metals did not represent the subjects of these kingdoms, but the

kings and subordinate rulers. Thus, Belshazzar, his lords and nobles were slain, "and his kingdom (i. e., his subjects and territory) was given to the Medes and Persians." Dan. v. 28. The metallic image represented the numerical power which ruled the world, during the supremacy of these four successive empires. The breast and arms of silver demolished the head of gold, and yet only the king, rulers, and a portion of the armies of Babylon were destroyed, and the subjects of Babylon became the subjects of Medo-Persia. The same was true of the belly and sides of brass; it ground to powder the breast and arms of silver. Alexander the great, and his victorious generals and armies, dashed to shivers the kings, rulers, and armies of the Medes and Persians, and their subjects became the subjects of the Grecian empire.

We read that "the fourth shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise." Thus the iron is represented as breaking in pieces all the remaining metals of the image; and yet only the kings, rulers, and armies of Greece were destroyed while the subjects of Greece survived and became the subjects of great and powerful Rome. Thus, notwithstanding, the stone which symbolizes the kingdom of God, shall grind to powder the broken fragments of the image which are represented by the iron and miry clay, and the winds shall carry them away leaving no place on earth for them, yet only the kings, rulers, and their armies will be annihilated, while the nations, kindreds, tongues, and people over whom they ruled shall be organized into the fifth universal empire, as the subjects over which Christ and the saints of the Most High shall rule. Thus, as we shall see, when the kingdom and dominion under the whole heaven shall be given to Christ and his associate rulers all nations kindreds and peoples will serve and obey.

But if the earth shall become a molten sea of fire before Christ shall establish his kingdom upon earth, then there will be no nations, tongues and peoples who

will survive the conflagration of the world to serve and obey Christ and all the saints of the Most High, to whom the kingdom and dominion of earth shall be given.

1. Such an interpretation of the prophecies recorded in the book of Daniel destroys some of the most striking analogies between the symbols and things symbolized, or the four kingdoms which prefigure the fifth kingdom.

2. It is utterly irreconcilable with the relative position of the stone and the mountain, or the kingdom and dominion of Christ, as represented by Daniel. Dan. ii. 34, 35, 44, 45.

1. A stone separated from a mountain is one thing, and the mountain from which it is taken is quite another thing.

2. A stone exhumed from a mountain must be much smaller than the mountain from which it is taken.

3. After it is separated from the mountain, the stone occupies one locality while the mountain occupies another.

4. The stone and the mountain from which it was taken exist coterminously.

5. The mountain represents the kingdom of men (Dan. iv. 17, 25) in all its phases, the same as all the fragments of the image.

In the prophet's interpretation of the relative position and work of the stone, he declares that the God of heaven will set up a kingdom in the days of these kings or kingdoms, and that the kingdom shall break in pieces and consume all these kingdoms: that it shall not be left to other people, that it shall never be destroyed, but it shall stand forever.

If the kingdom of God is set up in the days of earth's kings, then King Jesus must reign coterminously with earth's kings, and his kingdom exist coterminously with the kingdoms of earth. If this be so, then Christ's kingdom must be set up before the stone smites the image, and having broken its different metals to pieces, becomes a great mountain and fills the whole earth. As symbolized by the stone and mountain, the kingdom must first be organized, and then conquer or destroy the kingdoms of

the world, preparatory to extending its dominion over them. Thus the stone and the mountain represent the kingdom and the dominion of Christ. Babylon existed as a local kingdom for over seventeen centuries before it became an universal kingdom. Medo-Persia, Greece and Rome existed for centuries as local kingdoms before they became universal kingdoms. As local kingdoms they could exist contemporaneously, but as universal kingdoms they were necessarily successive. Thus will it be with Messiah's kingdom. As a local kingdom, it will exist contemporaneously with all earth's kingdoms, but as an universal kingdom it will supersede all other earthly kingdoms, and stand forever. The founders, or rulers of these four local kingdoms extended their empires over the earth by conquest. The kingdom of God will not be an exception to this rule. Thus we read that "the kingdom shall *break in pieces* all these kingdoms." This will be absolutely necessary from the fact that the kings of the earth and their armies will be arrayed against King Jesus and his armies. The overthrow of the assembled nations when Christ returns to earth must not be confounded with the overthrow of the kings and judges of earth, who will not submit to his authority after his kingdom is set up, his throne established; and the law shall go forth from Zion, and the word of the Lord from Jerusalem; and He shall rebuke strong nations afar off. Psalms ii. 6-12; Isaiah ii. 1-6; Zechariah xiv. 1-14; Joel iii. 1-16; Revelation xix. 11-21; Ezekiel xxxviii., xxxix. We have not space to quote this array of texts in full. The reader will do well to turn to them and read them. To give a brief summary, all nations will be represented by their kings and armies in Palestine when Christ descends with his saints to the mountain of Olives. The Lord will send a great tumult among them and every man's sword shall be against his brother. Those who survive general slaughter will be destroyed by judgments. Thus Christ will end the controversy for Zion. "For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." Isaiah xxxiv. 8. When the assembled nations are overthrown, and the land

cleansed, then the kingdom of Israel will be organized in that land, according to the oath and covenant of God. This will be the stone kingdom hewed from the mountain, or from all the kingdoms of the world. This is the kingdom which was overturned by the four great empires of earth, and which will be given to its rightful heir. The elements of this kingdom are now mixed up with all nations, but having been brought back to their own land will be organized into the kingdom of Messiah. Ezekiel has foretold these events. He thus speaks: "And say unto them, Thus saith the Lord God: Behold I will take the children of Israel from among the heathen, whither they be gone, and I will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places, wherein they have sinned, and I will cleanse them; so shall they be my people, and I will be their God. And they shall dwell in the land that I have given unto Jacob my servant, where, in your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children forever: and my servant David (i. e. my beloved) shall be their Prince forever. Moreover I will make a covenant of peace; it shall be an everlasting covenant with them, and I will place them, and will set my sanctuary in the midst of them forever more. My tabernacle also shall be with them: yea I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forever more." Ezek xxxvii. 21-28.

1. According to the foregoing the people who shall constitute the kingdom of God are taken from the mountain, or from among all nations.

2. They will be gathered from all lands wherein they had

dwelt, consequently they will be the living Israelites upon earth.

3. They will be cleansed from all their transgressions while sojourning in their enemy's land.

4. The two kingdoms will be united into one kingdom never to be separated any more ; and David the second shall be their king forever.

5. They shall be planted in the land of Israel never to be removed from it.

6. God will be their God, and they shall be his people forever.

7. They shall be greatly multiplied, and teach God's statutes to their children and grand-children. Thus, they will be mortal when organized into the kingdom of God.

8. The heathen, or Gentile nations will survive the coming of Christ, the restoration of Israel, and the organization of his kingdom; for we read that they shall know the Lord when He is sanctified in Israel before their eyes, and when his sanctuary is in the midst of them forever more.

Again the Lord has promised by the mouth of his prophet, when referring to the land of Israel, "And I will multiply upon you man and beast ; and they shall increase and bring fruit ; and I will settle you after your old estates, and will do better unto you than at your beginnings; and ye shall know that I am the Lord. Yea I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men." Ezek. xxxvi. 11, 12.

When restored to their land, according to the foregoing prediction they will inherit that land forever. There are no conditions affixed to these promises whereby they can possibly be forfeited. "Therefore say unto the house of Israel, thus saith the Lord God ; I do not this for *your* sakes, O house of Israel, but for *mine holy name's* sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst

of them ; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean, from all your filthiness, and from all your idols will I cleanse you. And ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I this, saith the Lord God, be it known unto you. And they shall say this land that was desolate is become like the garden of Eden ; and the waste and desolate and ruined cities are become fenced and inhabited." Ezek. xxxvi. 22-25, 28, 31, 32, 36. We repeat that there are no conditions affixed to the foregoing promises by which they can be forfeited. God's word is pledged for their fulfillment, not for Israel's sake, but for the honor of his holy name. Jeremiah utters a proclamation which shall be made to the nations. He exclaims, "Hear the word of the Lord O ye nations, and declare it in the isles afar off, and say he that scattered Israel will gather him and keep him as a shepherd doth his flock. Behold the days come saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of men and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict, so will I watch over them, to *build*, and to *plant*, saith the Lord." Jer. xxxi. 10, 27, 28. God will be just as faithful to reward as He has been to punish that people, and just as literally as they have been plucked up and sown among the nations will they be built up and planted in their land again, and when thus restored and planted in that land, He will guard them that they shall no more be thrown down or plucked up forever. When thus restored to their land and nationality, the ordinances of heaven and earth, and

the frame of the universe will sooner be dissolved than that Israel should ever afterward cease to be a nation. "Thus saith the Lord which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waters thereof roar—The Lord of Hosts is his name—if these ordinances depart from before me saith the Lord, then the seed of Israel also shall cease from being a nation before me forever." Verses 35, 36. Thus the kingdom of Israel when restored will be as immutable and eternal as the immutable law which binds the ordinances of heaven and earth, and holds the mighty ocean within its rock-bound shores.

This is what God authorized Daniel to affirm concerning his kingdom which was represented by the stone eliminated from the mountain. He said that this kingdom should "never be destroyed," but that it should "stand forever." "Moreover the word of the Lord came to Jeremiah saying, Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? Thus they have despised my people that they should be no more a nation before them." Jer. xxxiii. 24. That is just what many are saying to-day. They affirm that God has cast off his people, that they should *never* be a nation again. The infidel is saying the same thing, but not because they despise the descendants of Jacob, but to prove that the Bible represents God as having made promises to this people which He never fulfilled, and that therefore the God of the Bible breaks his promises the same as fallible men. But the other class, according to the prophet, despise God's people, and are for this reason opposed to the restoration, and perpetuity of their nationality. The Apostle also answers the question as to whether God has cast off his people so that they shall not be a nation forever. He asks a number of questions bearing on this point. "What advantage then hath the Jew? Much every way." Rom. iii. 1, 2. If the Lord has not peculiar blessings for that despised and down trodden people in some future

dispensation, there is much disadvantage every way in being a Jew. According to the same Apostle their minds are blinded with a vail which is over their eyes, and upon their heart, that they cannot see to the end of that which was abolished. 2 Cor. iii. 13-15. So hopeless is their condition during the present dispensation that Paul says concerning them, "For I could wish that myself were accursed from (with) Christ for my brethren, my kinsmen according to the flesh." Rom. ix. 3. Yet notwithstanding their condition is so hopeless during the present dispensation, the Apostle says, "Who are Israelites, to whom pertaineth the adoption and the glory, and the covenants." Verse 4. Just as certainly therefore as they are cast away must they be adopted in again, and as certainly as they are abased must they be elevated, and as certainly as they are suffering the heavy curse are these sweet promises in reserve for them. But this adoption, glory, and these covenants must relate to a future dispensation, because the natural blindness will continue until the times of the Gentiles are fulfilled. Again Paul offers a prayer for Israel's salvation. He says, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." Rom. xi. 1. Was that a prayer of faith? If so, it will be answered. Christ prayed to his Father to forgive his murderers, because they knew not what they were doing. Luke xxiii. 34. Again the Apostle asks the pertinent question. He continues, "I say then, have they stumbled that they should fall? God forbid: but rather though their full salvation is come unto the Gentiles, for to provoke them unto jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fullness?" Rom. xi. 12. How much more what to the Gentiles? Answer. *Riches*. Thus teaching that the Jews will be the means of greater riches in their fullness than they had been in their diminution. By their fall a breach was made through which the Gentiles could pass to Christ through whom great riches shall flow to the Gentiles. But in their fullness greater riches will flow to the Gentiles. But how

can this ever be unless the same people who had fallen should rise again, and the same people who had been diminished should be replenished? Again the Apostle says, "For if the casting away of them be the reconciling of the world, what shall the receiving of them in be, but life from the dead?" Verse 15. Thus clearly teaching that the same people who have been cast away shall be received in again, or restored from their national death. Paul concludes his great argument with the following declarations: "For I would not, brethren, that you should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins. As concerning the Gospel, they are enemies for your sakes, but as touching the election, they are beloved for the Father's sakes. For the gifts and calling of God are without repentance." Verses 25-29.

1. The same Israel will be saved who were blind.

2. The thralldom was *national*, the *salvation* must be *national* also.

3. This salvation will not take place until the deliverer comes to Zion, and deliverance comes out of Zion.

4. Jacob or Israel will be saved in a state of *enmity* to the Gospel, not for *their own* sake, but on account of the *fathers* Abraham, Isaac, and Jacob. God has elected them to an unconditional salvation, and He will not repent. Paul says, that "all Israel shall be saved when the Deliverer comes out of Zion, as it is written." David defines the nature and effects of this great national salvation. He exclaims, "Oh that the salvation of Israel were come out of Zion, when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad." *Psa. xiv. 7.* Thus the salvation which comes out of Zion, when the Deliverer comes to Zion is the restoration of

Israel from their long captivity, and the result of it is that Jacob rejoices, and Israel is glad.

According to our Savior's prophetic discourse on the mount, the captivity of the Jews will extend from the destruction of Jerusalem to the terminus of the present dispensation. He says, "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains ; and let them which are in the midst of it depart out ; and let not them that are in the countries enter thereinto. For these be days of vengeance, that all things which are written may be fulfilled." Luke xxi. 20-22. Upon whom must all the denunciations of the Scriptures fall ? Answer ; "For there shall be great distress in the land, and wrath upon this people." But how long shall these days of vengeance, or wrath upon this people continue ? Answer : "And they shall fall by the edge of the sword, and shall be led away captive into all nations ; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations with perplexity ; the sea and the waves roaring ; men's hearts failing them for fear, and for looking after those things which are coming on the earth ; for the powers of the heavens shall be shaken. And then shall they see the Son or Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads for your redemption draweth nigh." Verses 24-28. Whose redemption draweth nigh ? Answer, the people who had been led into captivity, and who had been oppressed by all nations of course. It would be cruel to give the Jews all the judgments written, and then to rob them of the blessings promised, to give them the thralldom, and then give the promised deliverance to another people. Their thralldom was national, their salvation must be national also.

"And he spake to them a parable. Behold the fig tree, and all the trees ; when they now shoot forth, ye see and

know of yourselves that summer is nigh at hand. So likewise ye, when ye see all these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, this generation shall not pass away, till all be fulfilled." Verses 29-32.

According to the foregoing, these days of vengeance commenced with the compassing of Jerusalem with armies, and the dispersion of the Jews among all nations, and terminated with the times of the Gentiles. The idea of their being in captivity until the times of the Gentiles are fulfilled, pre-supposes that when this limited period shall terminate, they will be delivered from their captivity. Hence the next link in this prophetic chain is the signs of their deliverance, or the restoration of the kingdom to Israel. Matthew when referring to "these days of vengeance," or which is the same thing, the "tribulation of those days," says: "Immediately after the tribulation of those days shall the sun be darkened," etc. Matt. xxiv. 29. He repeats the same signs to which Luke referred. Thus proving that the signs of Christ's coming, the restoration of Israel, will be subsequently to "these days of vengeance," or "the tribulation of those days;" and therefore subsequently to the times of the Gentiles. These signs will therefore be evidence to the generation of Jews living at the close of this dispensation, and not at its beginning. The generation which sees all these signs shall not pass away until all these things be fulfilled. This will be the generation living cotemporaneous with Christ's second advent, and not the generation living cotemporaneous with his first advent. Christ did not require that dispersed and down-trodden people to remain forever under the iron heel of despotism. After having denounced eight dreadful woes upon that people He left a glorious promise for them. He closes thus: "For I say unto you, ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." Matt. xxiii. 39.

The very same people who rejected and cursed Him at his first appearing, will bless and receive Him at his second appearing. The very people whom He cursed

when He went to Heaven will He bless when He returns from Heaven. When He comes they will hail Him as their long expected Messiah. The reason they rejected Him at his first advent will be the reason why they will accept Him when He comes; not as the man of sorrows and acquainted with grief, now, but robed with regal majesty and glory, as their long expected Messiah, to whom the gathering of his people shall be.

CHAPTER XXI.

THE RELATIVE POSITION AND WORK OF THE KINGDOM AMONG THE NATIONS.

Having shown that the kingdom of Messiah will be the kingdom of Israel restored, we will now investigate more in detail, (1) its relative position, and (2) its specific work in the coming age.

1. It has been shown that the kingdom will exist contemporaneously with the kingdoms of earth.

2. That it will break in pieces, or subdue all interposing kingdoms.

3. That it will be set up at the second coming of Christ, and the resurrection of the righteous dead. And

4. That all nations will survive its establishment, and render homage to its king and associate rulers. It has also been shown that the four great empires which preceded the kingdom of God, existed in two conditions, viz: local and universal, or as kingdoms and dominions.

1. It has been shown that the stone and the mountain existed contemporaneously, and that the stone represented a local, and the mountain an universal kingdom. That the kingdom would conquer the world, and of course would extend its dominion over all the conquered nations. According to Dan. ii. 44, the stone kingdom (the kingdom of Israel) will conquer the world. All kings fight by their subjects. Addressing Jacob or Israel, God says, "Thou art my battle axe and weapons of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms." Jer. li. 20.

2. The kingdom "shall never be destroyed." It will therefore be absolutely indestructible.

3. The kingdom shall not be left to other people. Why shall it not be left to other people? Because they that take the kingdom shall "possess it forever, even forever

and ever." Dan. vii. 18. For this to be true the rulers must live forever. Thus, there will be no interregnum in the administration of the government. Christ and his associate rulers will be *immortal*; they therefore will be qualified to possess and rule an indestructible and an everlasting kingdom. Babylon, the Medes and Persians, Greece and Rome, were left to other people; but the kingdom of God shall not be left to other people.

It will destroy or subdue all other kingdoms. And,

4. It will stand forever. 1. The earth must stand forever as the locality of an eternal kingdom. 2. The eternal destiny of earth and man must be allied with such a kingdom. In Dan. vii. 13, 14, we find a glowing description of the time, place, establishment, and dominion of the kingdom. The prophet says: "I saw in the night visions, and, behold one like the Son of man came with the clouds of heaven. . . . And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

1. The time when this kingdom shall be set up. It will be when one like the Son of man shall come with the clouds of heaven. 2. The place where this kingdom shall be established. It will be where all nations, kindreds, and languages are, viz: the earth. 3. There is a marked distinction between the kingdom and its dominion, the same as between the stone and the mountain. The kingdom will be local embracing the land of Canaan, the territorial domain of the kingdom of Israel which Christ will inherit; but the dominion extends over the entire globe, wherever a nation, or people dwell. Thus all nations survive Christ's coming and the establishment of his kingdom, to serve and obey. Referring to David's royal Son, we read: "He shall have dominion also from sea to sea." Psa. lxxii. 8. The two seas bound the local kingdom, but the ends of the earth only bound its wide domain. Thus he adds, "and from the river unto the ends of the earth."

1. That the kingdom proper will conquer the world, and (2) that the nations will survive to render homage as loyal subjects is evident from the succeeding verses. "They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. The kings of Tarshish and the isles shall bring presents, the kings of Sheba and Seba shall offer gifts; yea all kings shall fall down before him; all nations shall serve him." Verses 10, 11. How can these great national prophecies be fulfilled, if all nations and kings of earth are destroyed when Christ comes, and sets up his kingdom upon earth?

3. His dominion will be everlasting, and his kingdom shall not pass away. The kingdom and dominion will be immutable and eternal. The earth being the foundation upon which this kingdom shall stand, it must be as immutable and eternal as the kingdom which is founded upon it. At the twenty-seventh verse we read, "And the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

1. The same distinction is made between the kingdom and its dominion. This distinction must be kept up to understand the office of the kingdom in the world. What a mistake a historian would make to confound the dominion of Great Britain with her kingdom. The kingdom is a small sea-girt island not more than twice as large as Wisconsin; while the sun never sets upon her dominion. The metropolis, the throne, and the royalty are within the kingdom. The citizens of the kingdom have peculiar rights and privileges which those of the dominion have not. The same will be true in all these respects in reference to the kingdom of God. These two conditions of the kingdom are symbolized by the parable of the grain of mustard-seed, and the full-grown tree. See Matt. xiii. 31, 32. The kingdom is compared to a grain of mustard-seed planted in the earth, which when grown makes one of the largest of herbs, or a tree, so that the birds of the air may lodge

in its branches. Let the grain of mustard-seed be analogous to the stone taken from the mountain, and represent the kingdom of Israel, which shall be planted in the garden of the world, made sure to Abraham and his seed. Let the full-grown tree stretching forth its branches toward the four winds of heaven represent the dominion which fills the earth, and the analogy between the stone and the mountain representing the kingdom and dominion, is perfect. If the kingdom is as large at the beginning as it ever will be, in other words, if it does not grow, how can the stone ever expand and become a mountain which shall fill the earth? Christ says, "And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." Luke xiii. 29. But if the kingdom is universal at the beginning, there would be no east, west, north and south outside of it, from which people might come to enter into it. Being local at its commencement there will be a wide margin all around it, which cotemporaneous kingdoms will occupy, and over which the central kingdom will extend its dominion. Again our Savior compares the kingdom to a leaven which a woman hid in three measures of meal until the whole was leavened. Matt. xiii. 33. Let the leaven represent the kingdom of Israel, which like a great missionary society shall be established in "the glorious holy land;" and the three measures of meal, the surrounding nations, which shall assimilate to the kingdom, as the meal in the parable assimilated to the leaven, and the idea of the world's conversion, through the instrumentality of the kingdom, is clearly and forcibly taught. This point will be more fully investigated in a future chapter.

2. The kingdom of Messiah will be *under*, not *above*, the heaven. 3. It will be an everlasting kingdom. Thus the everlasting kingdom will be upon the earth. 4. After the kingdom is established on the earth, all dominions outside of it will serve and obey the supreme sovereign of earth.

That the nations will survive the coming and kingdom of Christ, is evident from the following prophecy of Zechariah. He says, "Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken Then shall the Lord go forth and fight against those nations as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives - and the Lord my God shall come, and all the saints with thee. And the Lord shall be king over all the earth in that day. And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouths. And it shall come to pass in that day, that a great tumult from the Lord shall be among them, and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor. And it shall come to pass that every one that is left of all the nations that came against Jerusalem, shall even go up from year to year to worship the king, the Lord of hosts, and to keep the feast of tabernacles. And it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the king, the Lord of hosts, even upon them there shall be no rain. And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt and the punishment of all nations that come not up to keep the feast of tabernacles." Zech. xiv.

Thus after Christ comes and overthrows the assembled nations, and after He shall have been proclaimed king over all the earth, there will be left at home a remnant of all nations who will have probation and be required to come up to Jerusalem and worship the king, and be blessed as loyal subjects, or refuse obedience and suffer

judgments. According to the second Psalm all who will submit to Christ (who will be enthroned in Zion) shall be blessed ; and those who refuse will be cursed. According to Rev. xx., Satan is cast into the abyss, and a seal put upon him, that he shall deceive the nations no more until the thousand years shall be finished. But if all nations shall be burned up when Christ comes, what need of chaining their great adversary to prevent him from deceiving them ? If the nations do not remain on the earth one thousand years after Christ comes, what object in chaining their adversary one thousand years to prevent him from deceiving them ? This account also proves that God will have mercy on all the nations for one thousand years, or He would not bestow so great a favor upon them.

It has been shown that the design of the Gospel in all the ages antecedent to Christ's coming and kingdom, will have been to select from among all nations a people to reign as kings and priests upon the earth. The Gospel in all past ages has been an individual message proclaimed in reference to a judgment to come. It has been abundantly proven that the Gospel is the glad tidings of the kingdom. We will now introduce a Gospel message for the nations having reference to a present judgment.

John says, "And I saw another angel fly in the midst of heaven, having the *euangelion aion* (literally the glad tidings of the age,) to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him ; for the hour of his judgment is come ; and worship him that made heaven, and earth, and the sea, and the fountaions of waters." Rev. xiv. 6, 7. Here is a message of good news to every nation, kindred, and people, which shall last for the age, or one thousand years, during which Satan shall be chained to give the nations a fair chance. These messengers go with mercy in one hand and judgment in the other, and call upon every nation to fear and worship God or suffer his judgments. It is not an individual but a national message—not in

reference to a future judgment, but in reference to a present judgment.

That all nations will finally submit, and fear and worship God, is evident from the song of all the redeemed. Standing upon an apparent sea of glass they sing concerning the future of the nations, "And they sung the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou king of nations," (margin.) Rev. xv. 3. The song of Moses was a song of triumph over all his enemies, and the song of the Lamb is a song of victory over death.

Before John saw the angel flying in mid-heaven with mercy or judgment for every nation, he sees the Lamb standing upon mount Zion, and with Him the hundred and forty-four thousand, selected from the twelve tribes of Israel. And in the fifteenth chapter he sees standing upon an apparent sea of glass, the redeemed out of every nation, and he hears them singing a song over death, and over a conquered world. They sing as a first party, concerning the nations as a second party, saying, "Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest." Verse 4.

1. Every saint from Abel down join in this song; the nations therefore concerning whom they sing must exist upon earth after the saints shall have been redeemed. 2. These nations will have been brought into submission to God through the instrumentality of judgments, as announced in the first angel's message in reference to the nations. 3. All nations will accept "the glad tidings of the age," and fear and worship the Creator of heaven and earth. Thus all the saints join in unison in proclaiming mercy, probation, and salvation for all the nations of earth. There will not then be one saint opposed to a future age of probation for the nations mid the countless throng.

Of the same import is the testimony of the Revelator in the twenty-first chapter. 1. He sees a new heaven and a new earth; verse 1. 2. He sees the Holy City, New

Jerusalem, located upon the earth, and hears a great voice from heaven proclaiming that "the tabernacle of God is with men." Verses 2, 3. At the twenty-fourth verse he proclaims the status of the nations outside of the metropolitan city of the world. He says, "And the nations of them which are saved shall walk in the light of it, (the city) and the kings of the earth do bring their glory and honor into it." The nations of them that are saved are the saved's nations, or the nations belonging to the saved. The subordinate rulers of the nations of the earth, bring their glory and honor to the city. The throne of God and the Lamb (which is David's throne) are within the city. Christ and his associate rulers are within this metropolitan city; see chapter xxii. 3, 5. "But the throne of God and the Lamb shall be in it, and his servants shall serve him : . . . and they shall reign forever and ever."

While Christ and all his saints are within the city, without are nations, and these nations are diseased, and within the city is a remedy to heal them. We read, "In the midst of the street of it, and on either side of the river was there the tree of life, which bear twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations." Rev. xxii. 2. Thus these nations are mortal, for immortality cannot be sick to need healing. Paradise and the tree of life are restored, and mortal man by obedience to the commandments of God, will have access to the tree of life to eat and live forever as Adam would have done had he proved loyal. The curse will also be removed from the earth in that age. We read, "And there shall be no more curse." Verse 3. All the tyrants of earth will have perished by judgments. Psa. lxxii. 4, 11; ii. 6-12. The great adversary will be restrained. Rev. xx. 1-3. Loyal men will not die in that age, for Paradise and the tree of life will be restored for such. Christ says, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers,

and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. xxii. 14, 15.

Let it be remembered that the city referred to in the last verses quoted will be on the earth, at the time referred to, where the nations and their kings are,—that Christ and the Saints are within the city, and the nations outside, and that the loyal are separated from the disloyal, and the former permitted to enter the city and to eat of the tree of life, while the latter are left outside to be the subjects of the last great deception, and final destruction by fire. See chapter xx. 7-9.

The world's salvation through the instrumentality of the kingdom is clearly taught by the Psalmist. He exclaims, "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's, and he is the governor among the nations." Psa. xxii. 27, 28. 1. Thus the first angel's message will have accomplished its work in bringing all nations in allegiance to God. 2. This grand and glorious result will be produced by the kingdom. 3. Christ will be the governor or ruler among the nations when this result shall be brought about. Of the same import is the following declaration of David. Addressing the great God he says, "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name." Psa. lxxxvi. 9.

Have the foregoing prophecies ever been fulfilled? If not then there must be a future age or dispensation when they shall be fulfilled. Isaiah and Micah have foretold the time and instrumentalities by which these glorious results shall be produced. "The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for

out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people, and they shall beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isa. ii. 1-4. Micah predicts the same, and adds, "But they shall sit every man under his vine, and under his fig tree, and none shall make them afraid, for the mouth of the Lord of hosts hath spoken it." Micah iv. 4.

1. According to the foregoing, Jerusalem will be the great centre of moral gravitation to which all nations shall flow. 2. It will be the metropolitan city of the world, whence laws shall be issued for the government of all nations. 3. This will not take place until the Lord's royal house, or the house of Jacob, shall be established in Mount Zion, under the administration of Christ and his saints. 4. And He (the God of Jacob) shall judge among the nations, and shall rebuke many people, and as the result of this rebuke, they will convert the instruments of war into the implements of husbandry, "to plow the earth and prune the tree." Instead of jails, state prisons, and military schools, shall spring up school houses, academies, colleges, and institutions of learning. And as an eternal interdiction to the recurrence of war, the nations will learn the art of war no more. The angels in heaven proclaim the world's conversion synchronously with the sounding of the seventh trumpet. We read, "And the seventh trumpet sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever." Rev. xi. 15. It does not read that the kingdoms of this world were destroyed and the kingdom of Christ established upon the ruins, but they *became*, or were *converted* into the kingdom of Christ. What would it be for the kingdom of France to become the kingdom of Prussia, but for Prussia to conquer France and extend its dominion over it? For the kingdoms of this world to become the kingdom of Christ, all nations must be wrested

from their present rulers, and be brought under the jurisdiction of Christ.

And when all nations shall be subject to Christ, He will occupy a position which will enable Him to bless all nations. God's oath and covenant pledge Him to bless all nations through Abraham and his seed, which Paul declares to be Abraham and Christ, and all who are Christ's are Abraham's seed and heirs according to the promise. Gal. iii. 16, 29. According to the same Apostle's exposition of these promises, Abraham, Christ, and all who are Christ's are joint heirs of the world. Rom. iv. 13. When they shall become the possessors of the world they will have within their jurisdiction all the nations of earth, and can therefore bless them. Now, Christ and all his people are the seed through whom all nations must be blessed; they therefore are one party, and the nations blessed through them are another party. To confound the seed through whom all nations shall be blessed, with the nations thus blessed through the seed, is to do great violence to the plain language of the Spirit. When all nations shall come and worship before God, and glorify his name, then they will be blessed, for when Christ shall be enthroned in Zion, the proclamation shall go forth, "Blessed are all they that put their trust in him." Psa. ii. 6, 12. Then indeed will God's kingdom have come and his glorious will on earth be done as angels do it in heaven. Matt. vi. 10.

And when Christ shall have put down all interposing rule, power, and authority, and brought this revolted world in allegiance to God, then may the closing doxology be added, "For *thine* is the kingdom, the power, and the glory forever, Amen." And when the ulterior purpose of God shall have been reached in the final extirpation of the last instalment of incorrigible sinners, and the immortalization of the obedient of all ages past and future, then may the universal song be sung by all the redeemed of earth, and all the holy angels, "saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and

glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever." Rev. v. 12, 13.

CHAPTER XXII.

THE CONDITIONS OF SALVATION..

These conditions are faith, repentance, baptism, and a life of obedience to all the commandments of Christ.

1. FAITH.—Faith in what ? Answer: the Gospel of the kingdom of God. It has been demonstrated by the preaching of Christ and his Apostles, that the Gospel is a proclamation of the kingdom of God. The necessity of believing this Gospel of the kingdom has been investigated somewhat at length in previous chapters. The only proposition which Christ commissioned his Apostles to preach in all the world for a witness to all nations, was the Gospel of the kingdom. Mark xvi. 15, 16; Matt. xxiv. 14. This was the only thing which those were required to believe to whom the Apostles preached ; or that any person from that day to the present time have been required to believe in order to a Gospel repentance and baptism. This was the *animus* of Peter's great Gospel sermon on the day of Pentecost. This is the *word* which was preached from Galilee throughout all Judea by our Lord. Mark i. 14; Matt. iv. 23; ix. 35; Luke viii. 1. This word, or Gospel of the kingdom, is what Cornelius believed, and Peter endorsed as a valid Gospel faith. Acts x. 36, 37. This was the Gospel which the Apostles preached contemporaneous with Christ. Luke ix. 26. This Gospel of the kingdom is what Christ predicted should be preached in all the world for a witness to all nations. Matt. xxiv. 14. The kingdom of God in the name of Jesus Christ, is the Gospel of the kingdom—was what the five thousand represented by Philip, preached, and what those who heard him believed before they were baptized. Acts viii. 4, 5, 12. This great theme was the subject of all Paul's Gospel preaching. Acts xx. 25; xxviii. 23, 30, 31; Rom. i. 16,

17; 1 Cor. xv. 1, 2. This Gospel was preached to Abraham and produced the Abraham ic faith; the faith also of all believing Jews and Gentiles. Gal. iii. 7, 8, 9, 26-29. There is but one Bible Gospel, and but one Gospel faith. Neither men or Angels are permitted to preach any other Gospel without the curse of God resting upon their heads. Gal. i. 6-9; Eph. iv. 5.

The foregoing is a summary of the Gospel which Christ and his Apostles preached, and which all who read, or hear, are required to believe in order to salvation. With this brief compendium of the Gospel of the kingdom, we would refer the reader to that portion of the work which treats more in detail on this glorious theme.

2. REPENTANCE.—That something must be done after having heard, and believed the Gospel, is evident from all the examples under Apostolic preaching. Look at the example of the thousands who were convicted under Peter's great sermon on the day of Pentecost. We read: "Now when they heard, they were pricked in their heart, and said unto Peter and the rest of the Apostles, Men and brethren what shall we do?" Acts ii. 37. They realized that something must be done, before they could have hope of pardon. Peter did not command them to believe the Gospel, because he had the unmistakable evidence before him that they already believed it. He told them just what remained to be done, after having heard and believed the Gospel in order to the remission of their sins: "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Verse 38. Thus, no repentance, no remission of sins. Our Savior couples remission of sins with repentance. It reads, "Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that *repentance and remission of sins* should be preached in his name among all nations, beginning at Jerusalem." Luke xxiv. 45-47. Thus again no repentance, no remission of sins.

From the heights of Mars hill Paul proclaimed to the world the necessity of repentance. He says, "And the times of this ignorance God winked at; but now *commandeth* all men everywhere to repent. Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts xvii. 30, 31. "There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, nay; but except ye repent, ye shall all likewise perish. Or those eighteen upon whom the tower in Siloam fell and slew them think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, nay; but except ye repent, ye shall all likewise perish." Luke xiii. 1-5. Those unfortunate men whose blood Pilate had mingled with their sacrifices, and those upon whom the tower in Siloam had fallen, literally perished; and our Savior teaches by these similes, that all who do not repent will just as certainly perish. John told the Pharisees and Sadducees who came to his baptism to "bring forth therefore fruits meet for repentance." "And now also (said he) the axe is laid unto the root of the tree; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." Matt. vii. 18, 19. The good fruit which they were required to bring forth was the fruit of repentance. And what does this figure teach? It evidently teaches that those who persistently refuse to repent, will just as certainly perish as a tree would perish when cut down and committed to the burning flames.

Repentance is a change of purpose followed by a change of conduct. Peter says, "Repent ye therefore, and be converted, that your sins may be blotted out." Acts iii. 19. That is, change your mind and conduct. All responsibility inheres in the mind. A person must be intellectually convinced that he is wrong before he will change

his mind or conduct. No person would turn about and travel in an opposite direction, unless he should be convinced that he was traveling in the wrong direction. No one can change his mind or conduct unless first convinced that he is wrong. The evidence of sin therefore is the first cause of repentance. Repentance is an intellectual condition of mind produced by conviction of sin, and contrition on account of sin. No person would apply for a physician unless he should believe that he was diseased. No one can be contrite for sins which he does not believe he has committed ; and no person will turn away from sin unless he is first sorry that he has sinned.

But neither conviction or contrition is repentance. A godly sorrow is not repentance. Paul says, "Now I rejoice, not that ye were sorry, but that ye sorrowed to repentance. For godly sorrow worketh repentance to salvation not to be repented of ; but the sorrow of the world worketh death." 2 Cor. vii. 9, 10. Worldly sorrow produces a repentance which needs to be repented of but godly sorrow worketh a genuine Gospel repentance, which need never be repented of. It produces a change of mind which is followed by a change of life. A repentance which does not produce the threefold fruit of confession, reformation, and restitution, is not a Gospel repentance.

The example of the prodigal son is in point here. Mark (1) his fixed resolution. He says, "I will arise and go to my father." Luke xv. 18. This decision must be made, or no sinner would ever come to Christ. 2. Observe his willingness to confess his sins against God and man. He continues, "and I will say, Father, I have sinned against heaven, and before thee." 3. Observe his humility. He continues, "And am not worthy to be called thy son; make me as one of thy hired servants." He carries this noble resolution into practice. We read, "And he arose and came to his father." Verse 20. Mark the result of such faith, humility, and heroic courage. "But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."

Verse 20. The best robe was put on him, shoes on his feet, the fatted calf was killed, and they all were merry, and rejoiced (except one envious brother) over the son who was lost and is found, was dead, and is alive.

The foregoing parable beautifully illustrates the *nature* and *effect* of a genuine repentance toward God, and faith in our Lord Jesus Christ. Such repentance will always be acceptable to our Heavenly Father. "There is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons who need no repentance." Luke xv. 7. That repentance which will be acceptable to God changes the modes of thought, or the mind, and causes the sinner to turn from the error of his way, and come to God, who will have mercy upon him, and pardon all his sins. The prophet advises such a repentance. He says, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. lv. 7.

The nature and reward of an acceptable repentance to God, is graphically described by Jonah. We read, "And Jonah began to enter into the city a day's journey, and he cried and said, Yet forty days, and Nineveh shall be overthrown. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them." Jonah iii. 4, 5. The king issued the following decree. "But let man . . . cry mightily unto God; yea let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not." Verse 8. God will ever accept such a thorough change of purpose accompanied by such evidences of reformation. And thus we read in the next verse, "And God saw their works, that *they turned from their evil way*; and God repented (or changed his purpose) of the evil that he had said that he would do unto them; and he did it not."

Zaccheus said to Christ, "If I have taken anything from any man by false accusation I will *restore him fourfold*."

Luke xix. 8. This is the disposition of mind which all must have whose repentance shall be acceptable to God.

To sum up. 1. The causes by which repentance is produced are conviction and contrition. 2. The result of these causes is a change of mind or purpose. 3. The fruits of repentance are confession, reformation, and restoration. All however that God requires before baptism is the unalterable decision of the mind to forsake all sin, and move forward in obedience to all the commandments of Christ, the first of which after faith and repentance being baptism. No time is required to mourn over past sins. Three thousand souls repented and were baptized after nine o'clock one day.

Peter told the convicted thousands on that day, just what remained to be done after having heard and believed the Gospel in order to the remission of their sins. "Then Peter said unto them, *Repent* and be *baptized* every one of you in the name of Jesus Christ for the remission of sins." Acts ii. 38. According to Peter's commandment baptism is just as essential as repentance. The two are joined together by the copulative conjunction as equal conditions of the promised remission. Baptism is commanded just as imperatively as repentance. These two conditions stand or fall together. The same parity of reasoning which will leave out baptism, and yet claim the promised remission, will leave out repentance also, and yet claim the promise. The criticism which uses the word *because* instead of the preposition *for*, proves too much. It proves that a person's sins have been forgiven because they had repented, just as much as because they had been baptized. Thus, "repent and be baptized." What for? Answer, *because* your sins *have been* forgiven. Repent *because* your sins have been forgiven, and be baptized *because* your sins have been forgiven. Thus proving the non-essentiality of both repentance and baptism.

Again, baptism is coupled with faith in the great commission as being equally essential. "And he (Christ) said unto them, Go you into all the world, and preach the Gospel to every creature. He that *believeth* and is *baptized*

shall be saved." Mark xvi. 15, 16. Hence baptism is coupled with faith as an equal condition of salvation. It sustains precisely the same relation both to the Gospel and the promised salvation, that faith does. Any parity of reasoning which would make faith an essential condition of salvation, will make baptism equally essential. One man has just as good a right to take out faith and yet claim the promised salvation, as another has to take out baptism and yet claim the promise. That which Christ has joined together, let no man put asunder. These two conditions stand or fall together.

Christ teaches the essentiality of baptism in his discourse with Nicodemus. "Jesus answered, Verily, verily, I say unto thee, except a man be *born of water* and of the spirit, he cannot enter into the kingdom of God." John iii. 5. Christ's resurrection is called a *birth*. Referring to Christ Paul says, "And he is the head of the body, the church, who is the beginning, the *first born from the dead*." Col. i. 18. This birth was effected by the Spirit. Peter says, "For Christ also hath once suffered the just for the unjust, that he might bring us to God, being put to death in the flesh, but *quickened by the spirit*." 1 Pet. iii. 18. Thus Christ was *born of the spirit*. Baptism is a symbolic birth, or burial and resurrection with Christ. Paul says, "*buried with him in baptism*, wherein also *ye are risen with him* through the operation of God, who hath raised him from the dead." Col. ii. 12. Thus, we are *born of the water* when *baptised*, and *born of the spirit* when we are born from the dead, in the harvest of which Christ was raised as the first fruits. Paul says, "Christ the first fruits, afterward they that are Christ's at his coming." 1 Cor. xv. 23. He is the first fruits in the sense of the first sheaf in the harvest of the resurrection of his sleeping saints. "But (says the Apostle) now is Christ risen from the dead, and become the *first fruits of them that slept*." 1 Cor. xv. 20. In the type the harvest was always of the same nature of the first fruit; if therefore the resurrection of the sample sheaf was a *birth* from the

dead, so must the harvest represented by it, be a birth from the dead also.

But Christ was the "*first born among many brethren* who also were born from the dead." Rom. ix. 29. Christians are represented by Christ as being the *children* of God, by virtue of being the *children of the resurrection*. Luke xx. 36. They are now the children of God by *faith*, (Gal. iii. 26) but when *born* from the dead they will be the children of God in *fact*. And this new birth is *of the spirit*. Paul says, "But if the spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his spirit that dwelleth in you." Rom. viii. 11. Thus an obedient believer is *born of water*, when *immersed in water*, and *born of the spirit when raised from the dead* by the same *spirit* that raised Christ from the dead. And Christ teaches that except a man have these two births, he cannot enter into the kingdom of God. Thus teaching the essentiality of baptism just as much as the resurrection of the dead.

Peter confirms the foregoing testimony. He says, "Wherein few, that is eight souls, were saved by water. The like figure whereunto baptism doth also now *save* us, by the resurrection of Jesus Christ." 1 Pet. iii. 20, 21. We omitted the parenthesis because it was not designed to separate Peter's conclusion from his premise. 1. Peter affirms that baptism saves us, just as much as the water saved Noah and his family. 2. He affirms that it saves us by the resurrection of Jesus Christ. As has been proven, a symbolic birth, or burial and resurrection is necessary to an inheritance in the kingdom. It has also been shown that a burial and resurrection with Christ is necessary to connect the harvest with the first-fruits. Baptism saves us by the resurrection of Christ being indissolubly associated with his resurrection. Paul calls baptism a death, burial and resurrection with Christ. He says, "Know ye not that so many of us as were baptized into Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the

Father, even so we also should walk in newness of life." Rom. vi. 3, 4. The next verse shows the absolute necessity of such a symbolic burial and resurrection with Christ, in order to have a part in his resurrection, which as has been shown is the new birth, without which no one can inherit the kingdom. He says, "For *if* we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Verse 5. The converse of which is, "For if we have (not) been planted together in the likeness of his death, we shall (not) be in the likeness of his resurrection."

According to the foregoing, baptism is an essential prerequisite to getting into Christ as the only means of getting into his death; for to be buried and raised with Christ we must get into him, and second we must die with him. 2. Such baptism into the death and resurrection of Christ is just as necessary to future salvation, as is the resurrection of Christ. And his resurrection is so necessary that there can be no salvation without it. The Apostle says, "And if Christ be not raised your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. xv. 17, 18.

1. Baptism being a burial and resurrection with Christ, for the remission of sins, if therefore Christ was not raised from the dead, their faith being predicated upon his resurrection was vain, their burial with Him by baptism in hope of a resurrection was also vain; and instead of having received the remission of their sins, they were yet in their sins. 2. The fearful consequence would be that they had all perished with Christ. If, as Peter affirms, baptism saves us by the resurrection of Christ, and Christ was not raised, then of course we cannot be saved. "But now is Christ risen from the dead, and become the first fruits of them that slept." Verse 20. Therefore those who have been buried and raised from the grave by baptism may have hope of a part in that glorious resurrection to immortality, of which Christ's triumphant resurrection was the sample and pledge. To transpose the twenty-ninth verse it would read, "If the dead rise not at all, what shall they

do who are baptized for the resurrection of the dead?" Verse 29. All future life being coupled with the resurrection of Christ, and baptism being coupled also with his burial and resurrection, it may truly be said that we are baptized for (i. e., in hope of) the resurrection of the dead.

We will now quote the parenthetical statement which was omitted in the language of Peter. He says, "Not the putting away of the filth of the flesh, but the answer of a good conscience toward God." 1 Peter iii. 21. No person can have a good conscience toward God in the wilful violation of one of his commandments. A good conscience toward God must be a conscience enlightened by his word, and conformed to his revealed will. Christ says, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth* the will of my Father which is in heaven." Matt. vii. 21. It was necessary that Saul should be baptized before he could be absolved from his sins. When on his way to Damascus, with letters of authority from the high priest and elders, to bind and bring to Jerusalem Christians to be thrust into prison, he saw shining from heaven a great light, and having fallen to the ground, he heard a voice saying unto him, "Saul, Saul, why persecutest thou me?" And (he says) I answered, Who art thou Lord? And he said unto me, I am Jesus of Nazareth whom thou persecutest. And I said, What shall I do Lord? And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do." Acts xxii. 6-10. Christ commanded Saul to go to Damascus and that it should be told him all things appointed for him to do. Saul obeyed the Divine instructions, and went to Damascus, and Ananias came to him, and the first thing he did was to give Saul a commandment to arise and be baptized. He said to Saul, "And now why tarriest thou? arise and be baptized, and wash away thy sins." Verse 16. Ananias had ample evidence that Saul had believed and repented, all therefore that remained to be done in order to the remission of his sins was baptism. This is what

Christ had appointed for him to do. Does any person believe that if Saul had refused obedience to this commandment of Christ, enforced by his authorized agent, that he would have received the forgiveness of his sins? If not, then baptism was necessary as a condition of pardon. If Saul's sins had been pardoned on account of his faith and repentance, what propriety in commanding him to be baptized and wash away his sins? If his sins were pardoned before he was baptized, then when baptized he had no sins to wash away. One thing is perfectly evident, that is that Saul was not absolved from his sins until he had been baptized. Why command him to be baptized and wash away his sins, if his sins had already been washed away by the blood of Christ?

But the question may be asked, Do you believe that water washes away sins? We would reply that if his sins would not have been pardoned without baptism in water, then water was just as necessary as though it had actually washed his sins away. We believe the water washed away Saul's sins just as much as the waters of Jordan washed away Naaman's leprosy. See 2 Kings v. No one believes that the waters of Jordan washed away Naaman's leprosy, and yet had he not dipped seven times in water his leprosy would not have been cleansed. Dipping therefore in water was just as necessary as though the water had washed away his leprosy. When he dipped the sixth time he came out of the water a leper just as much as when he dipped the first time, but when he dipped the seventh time he came up out of the water perfectly sound. What healed him? The power of God one may say. True, but dipping seven times in Jordan were the conditions upon which God promised to cleanse the king. Just so in reference to Saul. Christ commanded him to be baptized in water, and had he not obeyed this commandment his sins would not have been pardoned. The water and blood unite in symbolically washing away sins. Of course neither water nor blood literally cleanse from sin. All will agree that to get into Christ, and to put on Christ is to become a Christian.

How then do we get into Christ, and put him on? Paul answers these questions. He says, "For as many of you as have been baptized into Christ have put on Christ." Gal. iii. 27. Baptism is a positive institution involving a legal change of our relation to Christ, the same as naturalization changes the relation of an alien to our government. A foreigner may settle in this country. He may be intellectually convinced that we have the best government under the sun. He may love all our institutions, and be morally one of the best men in this country, and yet until he shall have been naturalized he would not be entitled to the privileges and immunities of a citizen. Just so in regard to an alien from the commonwealth of Israel, or the kingdom of God; (Eph. ii. 12.) he may believe the Gospel, and repent of all his sins, and yet, until he shall have complied with this legal condition of adoption, he cannot inherit the kingdom. Baptism is the legal condition of adoption into the family of Christ. Christ is represented as the husband and the Church as the bride. Marriage changes the legal relation of woman to a man, so that they sustain the relation to each other of husband and wife. From this time forward she is entitled to the husband's name. In the ordinance of baptism the name of Christ is called upon the subjects, or they are baptized in (*eis*, into) the name of Christ. Thus, as many as have been legally united with Christ by baptism, have put on the Christ-name. The body of Christ is an organic body, and baptism is the door into that body. Paul says, "For by one spirit are we all baptized into one body." 1 Cor. xii. 13. At the twenty-seventh verse the Apostle says, "Now ye are the body of Christ, and members in particular." Those who go in any other way except by the door are not the sheep. If baptism is the door into the body of Christ, then those who have not obtained a Gospel baptism (at least during this dispensation) are not members of that body.

Thus, according to the foregoing, there are just three steps in the translation from the condition of a sinner to that of a Christian. These three steps are *faith, repent-*

ance, and *baptism*. An immersion in water, to be valid, must have been preceded by a Gospel faith and a Gospel repentance. Upon no other principle can it be a Gospel baptism. Baptism, being the last in these three duties, is represented as uniting a person with Christ. Before a person can take the third step he must take the second, and before he can take the second he must take the first. Thus the first and second steps are just as necessary as the third.

The Greek words *baptizo*, *baptisma*, and *baptismos*, were not translated. They were transferred to the English with a change of their termination. All Lexicographers translate *baptizo* by the word immerse, dip, or plunge, not one by sprinkle or pour. No translator has ever dared to translate this word by sprinkle or pour in any version. The same is true of *baptisma*, *baptismos*. These words are never translated sprinkling or pouring in any version. All the symbols selected by inspiration to represent the ordinance of baptism, denote immersion as the only mode, such as burial and resurrection, planting etc. To bury is not to sprinkle or pour a little dirt upon the corpse, but to lay it down in the grave and cover it up. Or if it is entombed in a vault the door is shut leaving the dead completely enclosed. To bury is not to bring to, at, or near the grave, and then take them away, but to put them into the grave. To raise from the dead is not simply to come from the grave, but to come up out of the grave. Christ and Lazarus came out of their graves. Thus, in administering baptism they went down into the water and came up out of the water. Acts. viii. 38, 39.

The preposition *eis*, when placed in antithesis to *ek*, properly signifies into. If sprinkling or pouring had been the mode practised by Christ and his Apostles, there would have been no necessity of going to streams, or where there was "much water." John iii. 23. Again, baptism is represented by planting. Grain is not planted by sprinkling a little dirt upon it, but by putting it into the ground and covering it up.

Thus, the original words, all Lexicographers and translators, and all the figures and analogies prove that immersion is the only mode taught or practised by Christ and his Apostles. No other mode can be reconciled with the similes selected by the inspired writers to represent baptism. Infantism, as a Gospel baptism, is utterly irreconcilable with the original words or any of these symbols. In reference to the proper subjects of baptism there is neither precept or example favoring the baptism of any except adult believers. The conditions of salvation running co-extensive with the Gospel, require *faith* and *repentance* as essential pre-requisites to a Gospel baptism. Christ commanded his Apostles to go and preach the Gospel, "and he that believeth and is baptized shall be saved." Can infants believe? According to Matthew's testimony, Christ commanded his Apostles to go and teach, baptizing those whom they had taught. Matt. xxviii. 19. Can infants be taught the Gospel? In all the examples of baptism, there is clear and unmistakable evidence showing that they were taught, received the word, spake with tongues, etc. Peter affirmed that those whom he addressed at the house of Cornelius, knew the word which was preached by our Lord throughout Judea. Acts x. 36, 37. We read concerning the jailor and his house: "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved and thy house. And they spake unto him the word of the Lord, and to all that were his. And he took them the same hour of the night, and washed their stripes, and was baptized, he and his straightway." Acts xvi. 31-33. According to the foregoing they spoke the word of the Lord to the jailor and to all that were in his house, before baptizing them. Lydia and her household were in the company of women who heard the preaching by the seaside and were baptized there, before they invited Paul and Silas to accompany them to their house. Acts xvi. 13, 14, 15. Christ commanded his Apostles to teach all things whatsoever he had commanded, and yet there is no record of their teaching infant baptism; therefore Christ did not command them to teach it. Paul told the Elders from

Ephesus that he had not "shunned to declare unto them all the counsel of God." Acts xx. 27. If infant baptism had been a part of God's counsel, the Apostle would certainly have made known unto these Elders this important duty. The baptism of infants is among the sacred duties devolving upon modern pedo-baptist Elders.

We close this part of our subject by repeating the declaration that there is neither precept or example in the New Testament for infant baptism.

CHAPTER XXIII.

DUTIES DEVOLVING UPON CHRISTIANS.

“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and make disciples, or Christians, (margin) of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit ; teaching them to observe all things whatsoever I have commanded you.” Matt. xxviii. 18-20.

1. According to Mark xvi. 15, 16; Luke ii. 38, disciples are made by *faith* in the *Gospel* of the kingdom, *repentance*, and *baptism*.

2. But was the work of these teachers accomplished when they had disciplined or initiated pupils into the school of Christ? A disciple is a learner. When they have complied with the terms of scholarship, they are just prepared to enter upon the course of study prescribed by the teacher. One of the conditions of admission into any school, is either an expressed or implied obligation to obey all the commandments of the teacher, and to steadily observe all the institutions of the school. To be instrumental in inducing men and women to comply with the conditions of membership in the church of Christ, and then leave them without any further instruction, is like organizing a school and then leaving it without a teacher to instruct it. A school without a constitution or teacher, is like a flock of sheep without an inclosure or shepherd. The idea of nothing to do or learn after having entered the school of Christ, is akin to that of a pupil graduating when he enters school, instead of when he has completed the course of studies prescribed by the teacher. The church is the body of Christ. 1 Cor. xii. 13, 27; Eph. i. 22, 23. As all the members of the natural body

in a normal condition, obey their legitimate head, so should all the members of Christ's body obey their legitimate head and not the head of some other body. The former is a loyal pupil in Christ's school, the latter is a loyal member in the school of anti-christ. That the first lessons to be taught and learned in the school of Christ are obedience to all the precepts of the distinguished Teacher, is clearly evident from the commission of the Apostles. After having commanded them to go and make disciples, He adds: "Teaching them, (his disciples) to observe all things whatsoever I have commanded you." Throughout the teachings of Christ and his Apostles, obedience to all the commandments of Christ are the grand test of discipleship. Upon no other principle could loyalty in his body, his school, his church, his followers, be maintained. The lack of the spirit of loyalty is one of the chief causes of the wide-spread anarchy which pervades the professed followers of the good Teacher. If a child shall love a parent, or a pupil a good teacher, he will delight to obey his commandments. Christ gives this principle as the test of love for Him. He says, "If ye love me, keep my commandments." John xiv. 15. Again Christ gives obedience to his commandments as the evidence that we love Him, and that He and his Father love us. He continues, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Verse 21.

1. None are held responsible for loving Christ except those who have his commandments.

2. Those who *have* and *keep* his commandments, are the ones whom He and his Father love as loyal subjects. Christ requires the same evidence of loyalty from all his followers, which the Father had required of Him. He says, "If ye keep *my commandments* ye shall abide in my love, even as I have kept *kept my Father's commandments*, and abide in his love." John xv. 10. The converse of the foregoing would read: If ye keep *not my commandments* ye shall not abide in my love. It also

teaches the love of the Father for his Son, was on account of his loyalty, and not because He was his Son. Adam was the Son of God. Luke in tracing the genealogy of Christ back to Adam says, "which was the son of Adam, which was the son of God." Luke iii. 38. The great difference between the two Adams, in the Father's estimation, was that one was a loyal son, and the other was a disloyal son.

The everlasting destiny of men and angels hinge on this issue. This has been the grand issue between God and man for about six thousand years, and will continue to be during all the ages to come until the great family of Adam shall have been tested by the commandments of God. While God is no respecter of persons, He is a respecter of characters. His love discriminates between loyalty and disloyalty. Abel was accepted, and Cain rejected for the same reason that the first Adam was rejected and the second Adam accepted, viz: because one was loyal and the other disloyal. Paul declares that "Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gift." Heb. xi. 4. The noun, righteousness, is taken from the verb to *do right*. Abel therefore was accepted because he had obeyed God's righteous law. When Cain saw that God had respect unto Abel and his sacrifice he was wroth. Gen. v. 4. "And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." Verses 6, 7. The Apostle declares that sin is the transgression of law. If the characters of these two brothers had been reversed, the Father's love would have been reversed. The same is true of Jacob and Esau. They were spoken of as the heads of two nations before they were born. God was no respecter of the mere personality of these children either before or after their birth. He foresaw that the two nations of which they were the germinal heads, would be one loyal and the other disloyal.

We have dwelt somewhat at length on this principle, because it underlies the whole moral government of God. The creation of earth and man, the revelation of the will of God by angels, seers, prophets, Christ, his apostles, and all God ever has or will do for this planet, with all its uncomputed millions of inhabitants, has had but one ulterior design, and that has been to fill the renewed earth with loyal men and women, through whom his glorious will on earth shall be done, as angels do it in heaven. The Gospel, girt with the omnipotence of God, the death of Christ, or the atonement with all its stupendous issues, and magnificent achievements, will never raise any human being a hair's breadth above the status of character which God required of the first man, to-wit, perfect loyalty. The Son of God though immaculate in purity and the incarnation of all moral perfections, never has in the past, or will in all the ages of the future, go the millionth part of a hair's breadth above or beyond, that *status* of character which our Heavenly Father in his infinite wisdom, erected in the garden of Eden, viz, perfect obedience to his law. Michael, the chief of the angelic host will not in the sweep of all the ages yet to be, go beyond the simple test to which the feeblest babe in Christ is required to come. This is the centripetal moral force whose magnet is the love of God, which holds in fealty to the government of God, a loyal creation. Upon no other principle could the plan of salvation be adapted to all mankind. If riches, position, great intellect, or splendid physical achievements were the tests, but few could be saved. The feeblest intellect among the lambs of the flock of Christ may be coupled with the largest heart, and most loyal disposition. Why was John, the disciple whom Jesus loved? Evidently because he had the most lovely disposition. We see him at the last supper reclining upon his Savior's bosom; and at the foot of the cross among the loyal women, while other Apostles had not the moral courage to stand by their betrayed and crucified Redeemer. John was doubtless the greatest moral hero of them all. Many persons have the physical courage to suffer the

most exquisite torture, or to face death in its terrific forms, who have not the moral courage to take up their cross and follow an unpopular leader, or to suffer for an unpopular cause. To see more clearly the difference between physical and moral courage, compare the lion and tiger, or the Roman gladiators, with the great moral heroism of the Son of God and the host of martyrs. The moral courage which chooses to obey God rather than man, in the face of the cross, the rack, the blazing fagots, the inquisition, etc., that dares to do right because it is right, let the consequences be what they may—those having a preponderance of this kind of courage are the moral heroes of the world.

Christ having presented his own example in keeping his Father's commandments that He might abide in his Father's love, as a reason why we should keep his commandments that we may abide in his love, He then gave them one of his commandments, as a test of their love for Him. He says, "This is my commandment, that ye love one another, as I have loved you." John xv. 12. According to this illustration we must have the same love for our brethren that Christ had for us. In the next verse He shows how great his love for us was. He continues: "Greater love hath no man than this that a man lay down his life for his friends." Christ gave this last strongest pledge of his love, and all He asks in return, is to manifest the same love for Him in keeping his commandments, and in loving one another. His love was so great that He laid down his life for his friends; and He adds, "Ye are my friends if you do whatsoever I command you." Verse 14. He repeats the commandment to love one another. He says, "These things I command you, that ye love one another." Verse 17. Profession without practice will not save anybody. Christ closed his great discourse upon the mount with the following application. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. vii. 21.

He then informs us how we may know when we are doing our Heavenly Father's will. "Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it." Verses 24-27. Thus the whole issue of salvation turns upon *hearing* and *doing* the sayings of Jesus Christ.

We have said enough under the heads of faith and repentance in reference to the works of faith, and the works of repentance. To the general duties, and fruits of Christianity, we invite careful attention. The responsible position the Church of God occupies in the world is worthy our consideration. Addressing his disciples Christ said, "*Ye are the salt of the earth* ; but if the salt have lost its *savor*, wherewith shall it be salted ? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." The savor in salt must relate to that deportment of professed Christians that the senses take cognizance of, such as sweet temper, good disposition, kindness, and courtesy, which radiate the pathway of the Christian's life with perpetual sunshine, exerting a salutary influence upon all with whom he may be associated. The humility, consistency, brotherly-kindness, patience, honesty, and love manifested by the followers of the meek and lowly Jesus, do more in preserving faith in a living Christianity, than all the learning, philosophy and eloquence of sages, philosophers, and ministers of the Gospel. But when these noble virtues and graces were eclipsed by the splendors of state under Constantine the great, the salt lost its savor, and but for the blood of millions of martyrs, Christianity would have been extirpated from the earth. What was true of the great apostasy on

a large scale, is equally true of a church, or individual Christian upon a smaller scale.

Again our Savior referring to the little group of disciples at his feet, says, "Ye are the light of the world. A city that is set on a hill cannot be hid." Verse 14. That was literally true of his Apostles whom He addressed. From the city of Jerusalem and mount Zion, radiated the glorious light of the Gospel all over the world. The eleven Apostles, to whom Paul was added, were (using the cause for the effect) the light of the world. But suppose that instead of scattering these effulgent rays of light all over the world, they had put their light under a bushel, what would have been the result? The world would have remained ignorant of the Gospel of their salvation. Christ continues, "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light to all that are in the house." Verse 15. In the absence of light all is impenetrable darkness. As well have no candlestick unless we have a candle to put in it; and as well have no candle, as not to light it; and as well not to light it as having lit it to put it under a bushel.

Good works are the light of the Church, and individual Christians. Hence Christ says, "Let your light so shine before men, that they may *see your good works* and glorify your Father which is in heaven." Verse 16. Those who have the faith without the good works, are like a man with a candle in the midst of darkness without lighting it. He exerts no influence in favor of truth, nor gives any evidence that he is a Christian. James says, "Shew me thy faith without thy works, and I will shew thee my faith by my works." Thus no works no evidence to others of your faith. How can such be witnesses for Christ? Christ has given a test by which all men can judge between true and false professors, good and bad men. He does not say ye shall know them by their profession, but He does say "Ye shall *know* them by their *fruits*. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." Matt. vii. 16, 17.

He then gives an infallible rule. He says, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Verse 18. Christ does not have reference to appearances. The hypocrite may deceive, the counterfeit may be passed for the genuine coin, but hypocrisy and knavery are the worst kinds of bad fruit. Never did thorns produce grapes, nor thistles figs. No more can men continue to be good and at the same time indulge in bad practices. As the Apostle affirms, "His servants we are to whom we render service, whether of obedience unto life, or disobedience unto death." By a striking simile Christ shows the result of enlightened men holding the truth of God in unrighteousness. He says, "Every tree which bringeth not forth good fruit is hewn down and cast into the fire." Verse 19. The barren fig tree was cursed not because it bore bad fruit, but because under favorable circumstances, it bore no fruit. Matt. xxi. 19. The angel commanded all Israel to curse Meroz, and to curse them bitterly, not because they fought against God and his people, but because "they came not up to the help of the Lord against the mighty." Judges v. 23.

Sins of omission are just as bad when opportunities offer of doing good, as sins of commission. Christ lays down an unerring rule. He says, "Wherefore by their fruits ye shall know them." Verse 20. Paul declares that his Corinthian brethren were epistles that were known and read by all men. 2. Cor. iii. 2. The works of these disciples were in perfect accord with the Apostle's preaching. Their example was a living exemplification of the teachings of the Apostle. Paul preached, and they practiced what he preached. He taught by precept and they by example. Such is the example of all consistent followers of Christ. Consistent conduct is a language which all men, whether learned or unlearned, saint or sinner can read.

Paul gives a piece of good advice in the following language. He says, "Owe no man anything, but to love one another; for he that loveth hath fulfilled the law. Love worketh no ill to its neighbor; therefore love is the ful-

filling of the law." Rom. xiii. 8, 10. Love is a debt that none are so poor but can pay it. Unlike all other debts the more we pay the more we owe, and the richer it makes us. Love worketh no ill to its neighbor. The same Apostle says, "Love thinketh no evil." 1 Cor. xiii. 5. That which never entertained an evil thought never could perform an evil act. Love *thinketh* no evil, therefore love can do no evil. To keep the thoughts pure is like keeping a fountain pure. Such a perennial fountain, will always issue a pure stream. If the thoughts be pure and chaste, the conversation will ever be of the same character; for from the abundance or overflowing of the heart, or thoughts, the mouth speaketh. The tongue only communicates the thoughts of the mind. If the glories of the kingdom occupy our thoughts, our conversation will be on this glorious theme. If our thoughts are on our dear absent friend who is now in heaven, "our conversation" will be "in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body." Phil. iii. 20, 21. If our thoughts are occupied with worldly affairs, our conversation will correspond with our thoughts. James says, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body." Jas. iii. 2-6.

The Apostle Paul has furnished an antidote to all the evils growing out of the untempered use of the tongue—that is love. If we love our neighbor as ourselves, we will no more speak evil of him, or wrong him, than we would have him do the same to us. That love which

thinketh no evil of our neighbor, will of course neither speak or do evil to him. Christ has given a perfect example of self-control. He was tempted in all vulnerable points, and yet offended in none. And the Apostle says, "Now if any man have not the spirit (mind, or disposition) of Christ he is none of his." Rom. viii. 9. There is no use of half-way work in this matter, we are either for or against Him.

The same Apostle has given us advice in another place that we would do well to follow. He says, "Wherefore seeing that we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." Heb. xi. 1, 2. Again the Apostle urges us to make a complete consecration to God. He says, "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, and acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. xiii. 1 2. He continues, "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another. Not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope: patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality." Verses 9-13. Again the Apostle says, "And let us not be weary in well-doing, for in due season we shall reap if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. vi. 9, 10. Again the Apostle commands us to "recompense to no man evil for evil, and to provide things honest in the sight of all men."

In all actions of doubtful import the Apostle has laid down a perfectly safe rule. He says, "Abstain from all

appearance of evil." 1 Thess. v. 22. Again he says, "Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that no one render evil for evil unto any man, but ever follow that which is good, both among yourselves, and to all men. In everything give thanks; for this is the will of God in Christ Jesus concerning you. Prove all things; hold fast that which is good." 1 Thess. v. 14-18, 21. Christians are "called to glory and virtue." 1 Pet. i. 3. They are "heirs of the kingdom." Jas. ii. 5. We should walk worthy of the vocation wherewith we are called. Eph. iv. 1. Princes should demean themselves as sons of a king. When Alexis passed through our country with the pageantry of an Eastern prince, millions of eyes were upon him. His deportment was criticized from one end of the continent to the other. His manner, words, dignity, everything passed the most critical inspection. With what suspense the royalty he represented waited to hear the news of the decision of the American people, as to whether he walked worthy the government he represented as the prince royal of one of the most renowned empires in the world. Heaven and earth are looking on with interest to see whether the true princes of the world are walking worthy their high position as the royalty of earth.

But Christians as candidates are canvassing for election to the high position of kings and priests to administer justice and mercy to all nations. The Apostle Peter prescribes the virtues we must add to faith, if we would walk worthy our calling to virtue first, and then to glory. He commands us to "give all diligence" and to add to our faith—courage, knowledge, temperance, patience, godliness, brotherly-kindness, love. "For (he continues) if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. Wherefore the rather, brethren, give diligence to make your calling and election sure, for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the

everlasting kingdom of our Lord and Savior Jesus Christ.' 2 Pet. i. 4-11. Such a position is worth giving all diligence to obtain; and such a kingdom is worth infinitely more than all the transient kingdoms of earth under their present administrations.

Christians should not neglect the assembling of themselves together. Paul says, "Let us hold fast the profession of our faith without wavering (for He is faithful that promised.) And let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more, as ye see the day approaching." Heb. x. 23-25. Wherever brethren have neglected the assembling of themselves together at stated seasons, the consequences have been as a rule disastrous. It is necessary to keep up a lively interest. In reference to the supper, Paul has corrected the false notions of some, and given the true design of the supper, in 1 Cor. xi. 17-29.

"Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely. whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." Phil. iv. 8.

The following language of Paul is applicable to our position as a people. "And that knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. xiii. 11, 12. The night to which the Apostle referred, which is upon us, is divided into four watches. Christ commands those of his people who are living when the first watch commences, to watch because they do not know the time of his coming. Matt. xxiv. 42. He then gives a simile to illustrate the position and duty of his people at this time. He says, "But know this that if the good man of the house had known what hour the thief would come,

he would have watched, and would not have suffered his house to be destroyed. Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh." Verses 43, 44. If a person should apprehend the approach of a thief during the night, and should not know the time of night he might come, it would be wisdom to commence watching with the approach of night, and then continue to watch till he should come. Just so in reference to the coming of Christ—not knowing which watch of the night He will come, it would be wise to begin to watch when there is any probability that the first watch has begun and watch until He shall come. Oh, how sad it will be after having watched and waited so long, to be found off our guard and our lamps gone out, and be found among the foolish virgins on the outside to knock for admittance when it is too late. Let us keep our armor bright and watch a little longer ; and if we must fall before the Bridegroom comes, let us fall at our post.

Christ says, "Behold I come quickly ; hold that fast which thou hast, that no man take thy crown." Rev. iii. 11. How sad the thought that after struggling so long and hard for the incorruptible crown, to be found at the last moment off our watch-tower, and another occupying the place we might have retained, and wearing the crown we might have worn. Christ appears the second time without sin unto the salvation of those who are looking for Him. Heb. ix. 28.

Christ having given the last signs of his coming and kingdom, does not conclude without giving a word of warning, and admonition to his waiting, watching people. He says, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare it shall come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke xxi. 34-36.

Amen.

APPENDIX.

RULES FOR THE INVESTIGATION OF THE BIBLE.

All books must be investigated according to their peculiar structure and genius, to be understood. The Bible is not an exception to this rule. It is not like the biography of a man's life in which you have a consecutive chain of events, so that when you shall have read it through you will have learned all that the book teaches. A person may read the Bible through by course a series of times, and yet be in profound ignorance relative to its teachings upon a single doctrinal point. Textual preaching, although almost universally practiced, is not in accordance with the construction of the Bible, and therefore instead of enlightening the minds of the hearers, it only darkens counsel by a multitude of words.

The Bible is unlike almost all other books in its genius and construction. It is very similar to a statute book. No attorney who should understand the principle upon which a statute-book is constructed would inform his client that he must read the book through before he could give him the law touching any legal point. What would such an attorney do? He would turn to the index which refers to the page where may be found every section and article, which relates to the legal point he is investigating. He would only read those articles which should relate exclusively to the subject he wished to investigate. Evidence on other points could shed no light upon the point under investigation. He would put all testimony upon this one legal point together and adopt a conclusion which would harmonize all the testimony, and in fifteen or twenty minutes give his client the law on the point. The genius and construction of the Bible is very similar

to that of a statute-book, and must be investigated by precisely the same rules, if its teachings shall be understood.

The Bible, as has been affirmed, is not a consecutive narrative like the biography of a man's life. It is a large miscellaneous book, treating on a great variety of subjects. It contains the writings of a great variety of authors, who wrote at different periods of time, and under different circumstances. Each of these authors wrote miscellaneously. Its doctrines, promises, predictions, biographies, and historic facts are mixed in apparent confusion and disorder. It faithfully records the habits and customs of the people in different periods during which the will of God was revealed to, and written by holy men of old. The idea that such a book can be understood by textual preaching, or a consecutive course of reading, is preposterous. Texts wrested from their connections, and linked together by sound instead of sense, will always fail to enlighten the mind of him who would through careful investigation, understand the mind of the Spirit. The great diversity of sentiment among the friends of the Bible is not altogether the result of difference in education, ability or honesty, nor is it the fault of the Bible. It is the legitimate fruit of ignorance of the genius of the Bible, and the rules by which it must be investigated. If the bright gems of truth shall be exhumed from this exhaustless mine of knowledge, these rules of investigation must be complied with.

Nor can there be any hope of harmony in the teaching of the Holy Scriptures, or unity among its friends and advocates while synods, conventions, and general associations of fallible men claim the right to make creeds, and prescribe articles of faith and rules of conduct by which Christians shall be governed. The Bible is the only infallible creed in the world. It claims to be the perfect, thorough furniture of every Christian individually and the whole church collectively. It is able to do what no other book in the universe can do, viz: to make a man wise unto salvation. It is "given by inspiration of God, and is

profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished, unto every good work."

Again, while expositors claim the right to place any construction on the language of the Bible they may choose, or that their creeds may dictate, without any reference to the etymological meaning of the words used, there can be no such thing as unity of faith or correct action among its friends. The obvious meaning of words and the proper arrangement of sentences, must be rigidly adhered to in the investigation of the Bible the same as all other books, if we expect that our efforts to learn the revealed will of our Heavenly Father shall ever be rewarded.

With these preliminary statements we will proceed to consider more in detail the only rules of investigation in harmony with the peculiar construction and genius of the Bible.

1. We should digest well the doctrine, sentiment, or principle we may wish to investigate ; for unless we shall see clearly and understand distinctly the point we wish to prove, we cannot of course see the relevancy of the testimony to the point it is adduced to prove.

2. We must investigate the Bible by subjects, not by isolated texts, or detached portions wrested from their legitimate context or connections.

3. We must let all the Bible witnesses who have deposed on the point under investigation testify, because Infinite Wisdom has called no superfluous witnesses. The testimony of every witness, like every stone prepared for the temple of Solomon, must occupy its place in the grand and beautiful temple of truth.

4. We must accept as evidence nothing except the plain literal language used by all these witnesses, and that too according to its obvious import, as the only fair index to the ideas they wished to convey.

5. All parables, figures, ambiguous words, or words of doubtful import, must be set aside because they can shed no light upon the subject under investigation.

6. Adopt a conclusion which will harmonize all the plain statements, or the testimony of all the witnesses, and we will certainly have the teachings of the Bible on that subject; and if the Bible is a true book—which we all believe it is—we will have learned the truth.

I have been investigating the Bible by these rules for more than a score of years, and have yet to learn that it bears conflicting testimony upon any one point, doctrine or principle. I know we are told that the Bible is like an old fiddle upon which designing men can play any tune they please. There would be more truth in the asseveration if we should affirm that the people were the old fiddle upon whom almost any tune may be played. And why? Because they use less reason and less intelligence in the investigation of the Bible, than in the investigation of any other book. Nor do they as a rule manifest half the interest in the Bible that they do in the trashy literature, or the passing news of the day. Let the people investigate the Bible with the same interest, and by the same common-sense rules by which they investigate every other book, (their newspapers, or even almanacs not excepted) and designing teachers could play but one tune upon them, and that would be one in perfect accord with the harmonious teachings of the Word of the living God.

There has never been a period in the world's history when such tremendous efforts have been put forth to overthrow the Bible. The enemies of the Bible are marshalling their forces. The hoary systems and genealogies of the nations are being searched, the monuments of antiquity are being undermined and the earth dug up, to find evidence with which to destroy confidence in the divinity of the Holy Scriptures.

Science, it is claimed, with all its splendid achievements is in conflict with the Bible. Learning, philosophy falsely so-called, and eloquence are fulminated against the Bible. Let the friends of the Bible manifest the same zeal and invincible energy in its defence that its enemies are doing in their efforts to destroy it, and no power can stand before them. The Bible survived the destruction of

the splendid library of Alexandria, and the conflagration of Rome, in which hundreds of thousands of volumes of the choicest literature in the world perished. Though muffled with sack-cloth, and crimsoned with the blood of millions of martyrs, these faithful witnesses ceased not their testimony during the dark night of Papal proscription and persecution. When the heavens were mantled with superstition, and the earth crimsoned with the blood of the world's nobility, dimly, but serenely, shone the true light of this great moral sun. The blood of St. Bartholomew's eve, and of the awful reign of terrors did not quench this bright luminary of heaven. Having survived all these fearful instruments of destruction, it arose Phenix-like from its own ashes, and ascended like a cloud into heaven in the face, and to the consternation of all its enemies. Synchronous with the repeal of the inexorable decree issued by one of the great powers of earth, that every Bible should be destroyed from the land, and that he in whose hand or house a Bible should be found, should be put to death,—yes—synchronous with the repeal of this heaven-daring decree, a grand and philanthropic enterprise was projected whose object was to publish the Bible in every living language of the earth, so that every nationality may have this blessed book to read in their own vernacular tongue. Thus this organized effort to extirpate the revealed will of God from the earth, and enthrone the cold and cheerless god of infidelity in its stead, was like scattering fire-brands all over the earth, from which shall spring up millions of fires, which blending with millennial rays are destined to fill the earth with glory.

The investigation of this great book of inspiration, in respect to man's origin, nature, and destiny, commenced at the right time to save a remnant from being inundated with the millions who are carried as by a resistless tide into spiritualism on the one hand, or infidelity on the other. The Bible has no other friends to-day who can meet successfully either wing of this great army of opposers. One of these classes of enemies deny man's mortality, and

both deny the resurrection of the dead—or rather, orthodoxy virtually denies it. The great doctrines of man's complete mortality, the unconsciousness of the dead, and the destruction of the ungodly, dispenses with the Utopian ideas of an ærial heaven far beyond the clouds and stars for immortal ghosts, the doctrine of purgatory advocated by Catholics, and the monstrous doctrine of an eternity of woe. It also renovates and beautifies this earth as the everlasting home of the redeemed, instead of some far-off fairy-land. The doctrine of the recompense of the wicked upon the earth dispenses with the theory of a hell of torment eternally.

The theory which teaches that man possesses a conscious intelligent soul which survives the death of the body, necessitates the preparation of a heaven for good souls between death and the resurrection, and a hell for bad souls. But for the doctrine of the immortality of the soul, no one would ever have thought of a part of man going to heaven or hell at death. But for this doctrine of the immortality of the soul, no one would have believed that the righteous or the wicked would receive any part of their reward at death. But for the doctrine of the immortality of the soul, no one would have believed that there would be any future except through the medium of the resurrection. Thus the absurdity of a double judgment, one at death and the other at the resurrection, would never have been advocated. Thus also would have been avoided the anti-bible doctrine of the righteous being rewarded before Christ comes, and independent of the resurrection. Thus too will be arrested the gross injustice of punishing unrepentant men and women twice for the same offence.

A correct understanding of the nature, locality, and work of the kingdom, will prepare men and women for the work devolving upon them in the coming age. A correct understanding of the mission of Christ will prevent a great disappointment among the redeemed, when they shall enter upon their joint-reign with Christ as joint-rulers of the world.

A DEFENCE OF THE BIBLE.

Atheists deny the existence of a future state, God, or angels, and either good or bad men, and yet they appeal to reason as the arbiter who shall settle all questions in dispute. Well, let us listen to the voice of reason. Reason teaches that every effect was produced by an adequate cause. The principle of like cause, like effect, is one of the simplest axioms of reason. Intelligence in man, in nature, in the Bible, in everything must have been produced by an intelligent cause ; and that intelligent cause must have existed antecedent to the effect by which it was produced. Now, just as sure as the Bible could not make itself, just so sure it had an intelligent author ; and if God is not its author, some other intelligent being must be. But skeptics will admit of no other intelligences except men. It is a historic fact that the race of men have ever been divided into two classes, the good and the bad, the righteous and the wicked. These two classes of men have ever been diverse in their thoughts, feelings, and aims. To assume that good and bad men united to produce the Bible, is too unreasonable to be accepted as the teachings of reason. If these two classes could not reasonably be expected to unite in the production of the Bible, we must reason from the hypothesis that one of these two distinct classes invented the Bible.

What says reason in reference to this matter ? Reason teaches that good men are not the authors of the Bible. Truth is an essential ingredient of goodness. A good man cannot lie. The moment he lies, he ceases to be a good man. Holy men of old do not claim to be the authors of the Bible. They ascribe the authorship to God. They say, "Thus saith the Lord." Now, if the Lord never said so, they lie, and therefore cease to be good men. The decision of reason therefore, is that good men are not the authors of the Bible. Bad men must therefore have been the authors of the Bible, if it is of human origin. Let us listen with great attention once more to the voice of reason.

To affirm that bad men could have constructed a book of the genius of the Bible, is the most unreasonable thing in the world. Would any sane man write his own death warrant? From Genesis to Revelation the Bible rewards virtue, uprightness, purity and truthfulness, and condemns vice and crime of every character. It holds out no emoluments of honor nor any rewards for vice, or inducement to hypocrisy. If bad men are the authors of the Bible, then they did that which bad men have never since done, viz, expose their own crimes, and wickedness, and doom themselves to everlasting destruction, without hope of reward either in the present or future life. To affirm that such men are the authors of such a book, is to repudiate the simplest principles of reason. Reason therefore teaches that bad men are not the authors of the Bible.

We conclude, therefore, that just as sure as the Bible could not make itself, just so sure it has an author; and just as sure as there is such a principle as reason, so sure it proclaims God to be its author in opposition to the decisions of Atheists, Deists, Spiritualists, and skeptics of every shade and type.

By the inspiration or divinity of the Bible, we do not wish to be understood as teaching that the letter, the style, nor all the Bible records, are inspired. No book that has ever been written can be compared with this wonderful book in versatility of subjects, matter, and style. These facts demonstrate that God revealed the ideas, and left each writer to clothe these ideas and facts in his own peculiar style. It also proves that a few designing men did not enter into collusion to forge the Bible. It does not follow because the Bible records the follies and imperfections of good men, or the hypocrisy, falsehoods, and crimes of bad men, that therefore it endorses these follies or crimes in either party. If its heroes were much better or worse, or much different from the men and women with whom we are acquainted to-day, they would be regarded as unreal, like the fictitious books of the present day. The Bible biographies represent the men and women who flourished in other ages, as having like passions with those

whom we see, and with whom we are associated in our day and generation. All these apparent defects, to superficial thinkers, only enhance the cumulative evidences confirmatory of its authenticity.

The Bible records the serpent's lie, and Adam's and Cain's sins without endorsing them. The record is true, but the things recorded were neither true, nor righteous. It is true that Benedict Arnold betrayed his country ; but that does not make treachery to one's country, right or patriotic. Inspiration may have revealed these crimes to Moses, but that does not change the nature, or turpitude of these awful crimes. Inspiration only revealed to seers, prophets and teachers, those things which were important that men should understand, but which he had no other means of learning. When the Bible writers had known the facts they recorded, inspiration was only necessary to quicken their memories, and (as Christ told his disciples in the promised gift, and work of the Comforter) to bring to their remembrance all things they had heard. In one word "All Scripture given by inspiration of God is profitable" etc.

The Bible makes good its high claims to inspiration. When it says, "Thus saith the Lord," the Lord said so. When it says that Moses, Aaron, Samuel, or any other man said so and so, they said so. All that can justly be required of any book is that it shall vindicate its claims. This the Bible has furnished ample testimony to do.

But some object to the infinite wisdom of its great author, because of its simplicity. As well might we try to measure the depth of a father's intellect, and his ability to grapple with the great questions which are moving the world, by listening to his prattle with his little children. He gives most evidence of wisdom who like Socrates, can simplify the most sublime ideas so that a child can understand them. The Bible is our heavenly Father's prattle to his children. And while what God requires his children to understand believe and obey in order to salvation, is so plain and simple that the feeblest intellects (if enough there be to make them responsible), can understand it,

yet there are sublime ideas contained in the Bible, which the mightiest of earth's proud philosophers have never been able to fathom—nay—and which the chief of the angelic host desires to understand more perfectly.

The Bible is the most novel, the most wonderful, the most sublime, and the grandest book the world has ever heard of. Books says one, "countless books, countless as leaves, and stars, and sands: but behold one book the Bible, book of books, book of God—Take, read with reverent hand, with reverent heart."

"Holy Bible, book divine,
Precious treasure thou art mine."

The Bible is the only book which gives a reasonable account of the origin of earth and man. It traces these grand results back to an adequate cause. It does not teach that this great globe with its vast oceans and mighty continents, was produced by blind chance. It teaches that infinite wisdom devised the plan, and almighty power executed it. Infinite wisdom will account for the intelligent design, executed with unerring precision, which is manifest in every part of the visible creation.

Almighty power is adequate as a cause to the production of the grand work of creation, with all its wonderful phenomena. It traces the origin of man to the same infinite wisdom and almighty power. You may go back from son to father, and father to grandfather, through ten thousand generations, and yet there must have been a first man, and that first man could no more have created himself, than the last man could have created himself. Man therefore must have had a creator. The Bible teaches that this creator is God. Uninspired reason confirms this testimony of the Bible. We may reason from effect to cause, and from cause to cause, until we shall reach the first great cause of all other causes. There reason must pause and reflect. And if we reason logically we must ultimately reach the conclusion that that which is the cause of all other causes must have been the first cause, because there could have been no cause antecedently to have produced it, for in that case it would not have

been the first, but a secondary cause. And that which was the first cause of all other causes must itself be causeless; and that which is causeless must be eternal; and that which is eternal must be God. Thus the Bible and reason go hand in hand.

The Bible is the only book that gives any account, reasonable or otherwise, of the origin of sin and death in our world. It teaches that God having created man an intelligent, responsible agent, erected a just and wise and holy law by which to develop a character which his Creator could approve, and that the penalty to be inflicted in case of transgression was death. Also that man transgressed this law, and per consequence brought death into the world.

The Bible is the only book which furnishes the world a Savior. Like the star which guided the Eastern Magi to the place where the Savior was born, it guides the lost sinner to the Lamb of God who taketh away the sin of the world.

The Bible is the only book which teaches the resurrection of the dead. The learning of Greece and Rome never even thought of the possibility of the resurrection of the dead. The great book of heathen mythology, is silent as the voiceless tomb concerning the resurrection of the dead. Philosophy in all its splendid achievements and wonderful researches, as it has strided through the ages, has furnished the world no ken with which to unlock the inscrutable mysteries of death and the grave. The Bible with a torch in its hand has passed through the valley and shadow of death, and planted the standard of hope beyond the chilling river. Like as a lofty column rising from the dust of ages, mid the monumental ruins of the grandest works of art or nature, higher and higher above the mists and clouds of earth, until upon its summit rests the clear sunlight of immortality. Such a magnificent column is the Bible.

The world without the Bible would be like the solar system without the sun. It is to the church what the sun is to the moon. As the light and glory of the moon is reflected from the sun, so the light and glory of the church

is reflected from the Word of God. If it shall be objected that the Son of God is the moral sun of the universe, we acknowledge the truthfulness of the objection, but affirm as a rejoinder, that the Bible is the only book through which is reflected the glorious light of the "sun of righteousness."

The Bible is to the Christian tossed upon the tumultuous waves of temptation, what the polar star was to the sea-tossed mariner before the needle and compass were invented. It is the Christian's star of hope—"The star, the star, the star of Bethlehem." It is the only star which shines over the troubled waters of time, to guide the Christian's frail barque safely through the storms and tempests of life, into the haven of eternal rest. It gave civilization to Greece and Rome, and through them to the civilized world. Where the Bible is not known, the dark pall of heathenism pervades the earth, like a world without sun moon, or star. Where the Bible is partially understood, as in Catholic countries, twilight pervades the earth. But in those countries where all men women and children have the Bible to read in their own vernacular, in a broad luminous wave rolls the glorious light of civilization like the belts of light which encircle Jupiter and Saturn. The light of its glorious Gospel like the sun in the heavens shall illuminate the world with its brilliancy.

"Truth crushed to earth shall rise again,
The eternal years of God are hers;
While error wounded, writhes in pain
And dies amid her worshipers."

No power on earth can arrest the triumph of the glorious Gospel of the Son of God. Not mountain's height, nor valley's depth, nor deserts wild and dreary, shall impede its progress. It shall go through all zones and all climes, carrying everything before it like the victorious sword of the Lord and of Gideon. Nation after nation shall be converted, and kingdom after kingdom shall be subdued, and Christianity shall spread from pole to pole.

And instead of the shrieks and cries and groans of earth's bondmen, the songs of redeemed millions shall swell and fill the world. Amen, and amen.



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Gods plan of salvation

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